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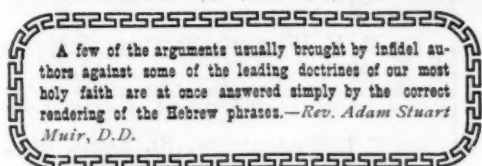
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NEW YORK, SATURDAY, APRIL 25, 1891.

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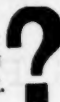
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The articles in the Review Department are not excerpts, but condensations of the original articles specially re-written by the editors of THE LITERARY DIGEST. The articles from Foreign Periodicals are prepared by our own Translators.

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The Reviews.

POLITICAL.

THE ORIGIN OF AMERICAN DEMOCRACY.

CH. BORGEAUD.

Annales de l'Ecole Libre des Sciences Politiques, Paris, January to March.

AMERICAN writers give various explanations of the source of democracy in the United States.

The opinion of Mr. George Bancroft in regard to the agreement signed in the cabin of the *Mayflower* is thus given in his history:

"This was the birth of popular constitutional liberty. The Middle Age had been familiar with charters and constitutions; but they had been merely compacts for immunities, partial enfranchisements, patents of nobility, concessions of municipal privileges, or limitations of the sovereign power in favor of feudal institutions. In the cabin of the *Mayflower* humanity recovered its rights, and instituted government on the basis of 'equal laws' for the 'general good.'"

I may be permitted to observe, I hope without disrespect, that the "humanity" which thus "recovered its rights" consisted of but a hundred persons; that the Plymouth Pilgrims, whose contract began by a profession of loyalty in good form,

did not dream of founding a State; that, fugitives for the sake of religion, their sole object was to find, even though at the end of the world, an asylum, a home for themselves, where they could practice their own form of religious worship in peace, without being exposed, as in Europe, to persecution or to exile among a foreign people.

The American writers, however, are far from unanimously agreeing with this panegyric of Mr. Bancroft. Connecticut claims the honor of having been the first to formulate democratic ideas in a written constitution, voted by the people themselves. Nevertheless the colony of New Haven was an absolute theocracy. The same may be said of the colony of Massachusetts Bay. There the intolerant rule of this theocracy aroused rebellion. The first rebel was Roger Williams, who was banished "for having taught and spread various new and dangerous theories destructive of the authority of the magistrates." He removed to Providence and became the founder of Rhode Island, which is claimed by its citizens to have been the cradle of American democracy.

Mr. Brooks Adams, in a work published some years ago, undertook to show that the royal charters granted in the Middle Ages to corporations of merchants, and later to the great colonial companies, are the origin of the written constitutions on which was founded the American Republic.

The part that Congregationalism played in the formation of the national institutions has been dwelt upon in the United States by some publicists. A school, which numbers among its representatives some distinguished historians, claims that American democracy has descended in direct line from German institutions. The township, says this school, is the basis of our State. Our township democracy was the origin of our national democracy. Now, the township, they proceed to say, comes from the Germans. Our town meeting or primary assembly of the citizens, which is the organ of the township, and, in some sense, its living incarnation, is nothing else than the Scandinavian *Thing*, and the Saxon *Tungemot*. One of the most recent works advocating the "German" theory is by Mr. G. E. Howard, "An Introduction to the Local Constitutional History of the United States." Mr. Howard, obliged to admit that the emigrants did not imitate the township institutions of the mother country in the condition they were when the emigrants crossed the ocean, explains in this fashion the appearance of the town meeting:

"The Colonists went back a thousand years, and began anew; or, to speak more exactly, customs which, although they were falling into desuetude in the old English 'home,' were not yet entirely dead, received a new life. And that is perfectly natural. It is a case of an awakening of organs and functions in consequence of a return to the primitive environment."

This explanation, borrowed from the Darwinian theory, is ingenious. But one is tempted to ask why the "awakening of organs and functions" occurred in New England only, while the "primitive environment" was equally present with the other colonies?

The fact is that, if any one will study closely the development of the principles of the Reformation in Europe, on the Continent at first, then in Scotland and in England and, finally, in America, it will not be difficult to perceive that there was an evolution in which the entire Western world participated. Anglo-Saxon democracy succumbed, in the seventeenth century, in Europe, in a contest with institutions and centuries-old customs. It recovered its strength on the other side of the Ocean in a new society. Thence it took its flight, in the eighteenth century. In America it broke its shackles, and each of the Colonies had a part, greater or smaller, but

none the less real, in the birth of what has become the powerful American Democracy.

A thousand difficulties await the man who desires to handle, in order to form his own opinion about, the history of a nation which is not his own; the road is strewn with obstacles, furrowed with false tracks, cut up with perfidious paths which disconcert the rash foreigner. There are, however, some compensations, and, in this particular case, some advantages for settling the difference of opinion among so many voices of equal authority, in not being a citizen either of Connecticut, or of Massachusetts, or of Rhode Island.

THE GENESIS OF A WRITTEN CONSTITUTION.

WILLIAM C. MOREY.

Annals of the American Academy, Philadelphia, April.

ADMIRERS of the British Constitution are accustomed to call attention to what they regard as its two great merits, its permanence and its pliability. These merits are often attributed to the fact that it is an unwritten Constitution. Resting upon immemorial custom, it is closely related to the life and thought of the people, has expanded with the growth of society, and reflects the permanence and progress of the nation.

No unbiased student of political history is disposed to ignore the great merits of the English Constitution, due to the fact that it is the result of growth, and not of manufacture. The history of the fiat-constitutions of France and other countries illustrates the pitiful failures of organic law made to order.

Our organic law is set forth in a written document, fashioned in the heat of discussion by a chosen body of men who have been generally apotheosized in American political literature as its sole creators, both in outline and detail. Nor has this view been confined to native writers. Mr. Gladstone's words have been often quoted:

"As the British Constitution is the most subtle organism which has proceeded from progressive history, so the American Constitution is the most wonderful work ever struck off at a given time by the brain and purpose of man."

More recent views regarding the growth of the Constitution need not destroy our veneration for this document, nor detract from our esteem of those who gathered the materials of which it is composed. It has been recently said that the Federal Constitution was modelled directly after the English Constitution: it was an adjustment of English forms to American wants. An English writer in the *Encyclopædia Britannica* says:

"The American Constitution of 1789 was a faithful copy, so far as it was possible to make one out of the materials at hand, of the contemporary Constitution of England."

But had this writer studied the previous governments of the different States, all of which had written constitutions several years before the Federal Convention was called, it might have surprised him to find that each of these constitutions might just as well be considered a faithful copy of the contemporary Constitution of England. Had he gone still further back and examined the governments of the several colonies, all of which, from the earliest times, rested upon written documents, he might have seen in each of them also quite as faithful a copy of the contemporary Constitution of England. The fact is, that the adaptation of the political institutions of England to the wants of the English people in America did not begin with the Convention of 1787. It began nearly two hundred years before, with the migration of Englishmen to American shores, and through all the succession of political vicissitudes in which the American colonists saw that their persons and property could be protected only by appealing to the constitutional rights of Englishmen. The perpetual influence of English institutions is one of the marked features in the growth of the American nation.

The Federal Constitution is not only not a fiat-constitution projected from the brain of the Fathers, nor a copy of the contemporary Constitution of England; it is also not founded

upon any previous body of institutions which existed merely in the form of customs. As it is itself primarily a body of written law, so it is based upon successive strata of written constitutional law. The political institutions of this country have grown up within what may be called the "area of written law." The general outlines of the frame of American governments and the general guarantees of civil and political liberty have been defined almost invariably by express statutory enactments, in the form, not of isolated and fragmentary acts, but of single written documents.

The forms of government established by royal charters for the English trading companies furnished the type upon which the original colonial constitutions were framed, and these constitutions eventually became embodied in written law. The English East India Company may be taken as the best general type of the organic law of these bodies. It was chartered by Queen Elizabeth in 1600, and was to have a governor, deputy-governor, and a committee or council of twenty-four persons. The charter named the first governor. The subsequent governor and all other officers were to be chosen in a general court or assembly of the whole company. Each member was required to take an oath "to traffic as a freeman of the company." The governor, or in his stead the deputy-governor, was required to preside over the general assembly, which consisted of the governor, the council, and the members of the corporation sitting as one body. This assembly was authorized "to make all reasonable laws, constitutions, etc., agreeable to the laws of England, for their good government, by a plurality of voices;" and also "to punish by fines and imprisonment the offenders against these laws." The company was, in short, a body-politic, democratic in its organization, exercising its functions through a governor, a council, and an assembly of all the members of the corporation.

In 1606, James I. granted the first charter of Virginia; which, with its subsequent modifications may be called the beginning of the constitutional history of the United States. It divided the whole American coast into two parts, the southern part being conferred upon the First, or London Company, and the northern part upon the Second, or Plymouth Company. This original grant contained no democratic features, the government being confined to a council appointed by the King. A second, and more liberal charter was granted by the King, in 1609; and in 1612 a third charter was granted, containing essentially all the features of that of the East India Company, and which erected the London Trading Company into a body-politic, having full authority to legislate, and to establish a form of government for the colony confided to its care.

This charter possessed all the essential elements of a written constitution. It established a form of government and distributed executive, judicial, and legislative functions. At first the colonists themselves were not admitted to a voice in the government; but, upon their complaints, Governor Yeardley was instructed to call a general assembly of the colonists that they might share in legislation. The colonists being scattered over a vast territory of eleven plantations, a plan was adopted whereby they should appear by deputies. All the freemen shared in this first election of deputies, and two burgesses were returned from each plantation. Thus was constituted at Jamestown, in 1619, the first representative assembly that ever met on American soil.

In order to give definite and written sanction to the political changes thus introduced, the London Company issued its famous ordinance of 1621, containing a clear definition of the powers and branches of the colonial government. All the essential features of this constitution were a reproduction of the Constitution of the London Company and of its prototype, the East India Company, namely: (1) The three elements of the government—the chief executive, the council, and the assembly; (2) the administrative and judicial functions of the governor and council; and (3) the legislative functions of the

governor, council, and freemen united in a single body. The only important modifications were the introduction of deputies and the granting of the veto power to the governor, and these were clearly the direct result of the circumstances. The first was due to convenience, and the second to the desire of the company to preserve control over the legal acts of the colony. After mentioning the provisions of this ordinance, Mr. Chalmers (Introduction to the *History of the American Colonies*) says:

"Thus we trace to a commercial company those free systems of provincial government that have distinguished the English colonies above all others for their regard for the rights of men. In this famous ordinance we behold the model from which every provincial form was copied, though varied by difference of circumstances."

The political organization of every colony was necessarily sanctioned by written constitutions, deriving their authority in the first instance from the King and Parliament. It was only through the Revolution that the sovereign authority of the people became recognized. The fact that the colonists themselves recognized in their constitutional grants the exclusive source of their political powers and privileges, explains the tenacity with which they clung to their charters, and the almost sacred veneration with which they cherished their written constitutional laws.

THE FINANCIAL SITUATION IN ITALY.

J. A. C. COLCLOUGH.

Month, London, April.

IN an interview with a representative of Reuter's Agency, some short time ago, the new Italian Premier is reported to have said: "Regarding the home policy, for the moment we have but one programme, that of economic recuperation. We desire the equilibrium of the Budget, and to attain it, we shall display the same tenacity that has enabled us to surmount similar and greater difficulties. But we shall do this by retrenchment instead of by taxation. The country believes, and we also firmly believe, that Italy's noblest ambition should be the reestablishment of good finances, and the economic prosperity of the country."

Naturally it gives much pleasure and gratification to every friend of once prosperous Italy, to learn that the spendthrift policy which has been indulged in for so many years, will at length be put a stop to. So it is said, at least, and certainly there is no mistaking the sincerity of the intentions and resolutions of the new Italian Cabinet; for it is not a mere matter of expediency with them, it is a matter of imperative duty, it is the very price of their life. If they desire to escape an untimely death, they are bound to do something for the "economic recuperation" of Italy. With an iron rod, Signor Crispi has driven his country to the verge of bankruptcy, and the wonder is that Italy has so meekly submitted, and voted the slave-driver back to power again, with so large a majority as the one he got at the last elections. None of the Northern nations would have submitted so long and so patiently to seeing her deficit grow larger and larger every year, her foreign trade ruined, bankruptcy and famine at her door, waiting only for the coming out of the tax-gatherer, all for the honor of an unproductive and unnecessary alliance with a greater Power. This is what Italy has done. But an end must come to all things, even to the faculty of contracting debts. Signor Crispi evidently felt the great crash coming, and he has been credited with precipitating the crisis which caused his downfall, in order to shift upon other shoulders the responsibility for his own wanton expenditure.

According to Signor Luzzate, Chairman of the Budget Committee, one-third of the revenue of the country goes to pay the national debt, of which the interest amounts to 550 million francs. In 1861, immediately after her constitution, Italy owed but 3,000 millions, in 1890 the debt had swollen to 13,000 millions; and adding together the debts of the State, the prov-

inces, the *communes*, and the individuals, we find that Italy is indebted over 22,000 million francs.

The "denunciation" of the commercial treaties between France and Italy by Signor Depretis, and their subsequent breaking up by Signor Crispi, has struck a heavy blow, for the present at least, to the Italian foreign trade. Agriculture, this other of the "nation's breasts," is also drying up, slowly but surely. Accordingly the sons of Italy, like the sons of Ireland, are flying away to strange lands, and seeking in the pampas of Brazil, in the busy streets of New York, or the sands of Africa, those means of living which are denied them at home.

It was a fatal hour for Italy when Signor Depretis played into the hands of Prince Bismarck, and entered the Triple Alliance. The young Italian kingdom sought alliances in high places; it armed "for preserving the peace of Europe;" it played the potentate in Africa, at a yearly expense of from thirteen to twenty-five millions; it allowed a free hand to Signor Crispi and his highfaluting policy; it ran to the abyss with a light heart and a beaming countenance. Italy has been the victim of her own vanity. And to-day with an annual deficit of over 250 millions, with her trade ruined, with her credit shaken to its very foundations, she is painfully dragging herself along, an object of pity and amazement to the other nations, when not the butt of their jeers. Can the good intentions and the soothing words of the Marquis of Rudini avert the crash of doom?

For those who see in history something more than the record of a mere game of chance; for those who believe in a Providence watching over the destinies of nations as well as of individuals; in a Supreme Justice meting out to every one his due, the present position of Italy cannot be meaningless. The Catholic world, remembering the sacrileges of twenty and thirty years ago, and the studied insults to the Prisoner of the Vatican, knew that the day of reckoning would come; but, in truth, they hardly expected it would come so soon. At the sight of this signal self-inflicted punishment, well might they say, *Digitus Dei hic est*.

BISMARCK MUST NOT BE ELECTED.

Die Grenzboten, Leipzig, April 2.

THERE was a man in the land of Uz, and his name was Bamberger. When he spoke the people were astonished at his wisdom—and especially he himself. And he opened his mouth and spake, saying: "It is a fortunate thing that Holofernes Bismarck was dismissed, but the misfortune of the thing is that it was fortunate."

The people did not understand in the least what he meant, but his gesture and tone were impressive; and all the people nodded approvingly, and exclaimed, with one accord, "Bravo! Magnificent! Speak on!"

And he spake further, saying:

"It was fortunate for our nation that he was deposed: the misfortune is that he was not deposed by *Die Nation*.* The German Empire is the work of his hands; no man can deprive him of that credit, and posterity will confirm it, consequently we may indulge in the credit of reviling him. Was he not exalted above all Princes, like Haman the Persian, and did he not strive like him to root out our people, to strangle and crush them by an extreme tariff policy? Did he not constitute the State religion, that Protestant Christianity, which is an abomination unto us? Did he not provide for the aged workman, and leave the flower of the nation to take care of themselves? But as soon as Haman was deposed, Mordecai came to great honor, and the Jews were able to root out, to strangle, and crush the people of the land that fretted them, together with their wives and children, and to despoil them of their goods that they might avenge themselves upon the enemy. No such pleasure and glory and honor

* The organ of Bamberger's party.

has fallen to our lot, therefore can we not yet rejoice and celebrate the Purim? The high-priest of Baal, Crispi, fell, through the verdict of the people's representatives; Holofernes Bismarck, on the contrary, through an edict from on high. Had an edict fallen on us from below, Virchow would have been Minister-President thirty years ago, and Prussia would have been deprived of its incentive to natural greatness, and business would have flourished. All that has this one man hindered by his false system, and—I had very nearly forgotten—he has labored with terrible might for the destruction of public morality. Has it not gone so far, that wicked men dare to laugh when I expound the new truth that nothing terminable has a prescribed period of duration, so that even I cannot say, when and how the terminable shall at last be terminated? Has not an abandoned Englishman now endeavored to make clear that the English laborer is worse off under Free Trade than the German laborer under extreme high tariff? Shame upon such perversion of humanity! And still the man has a great following. Therefore, I say unto you that Bismarck must not be elected. The man is too great for our society. When he speaks who will listen to us?"

And they all cried, "We will! For since Windhorst's death no one knows how to tickle our ears as you do, great thinker and orator!"

And the man of Uz departed to his house, his breast glowing with satisfaction.

POLAND.

NICOLAS KARÉIEV.

Revue Historique, Paris, April.

A GREAT deal of sentiment has been expended on the partition of Poland. The nations which divided Poland among them have been called hard names and been ranked among robbers and even assassins. No one can say what troubles may be in store for Europe in the not distant future. If such troubles come, it is not improbable that some movement will be made by Poles, who will count on getting aid and comfort out of the sentiment to which I have alluded. It is, therefore, useful in the present state of calm in political affairs to reiterate the truth about the partition of Poland.

In studying the vast historical literature relating to the epoch of the division of Poland, it is easy to discover in all these works one general idea, namely, that Poland perished the victim of its own internal disorder. The western publicists of the eighteenth century, who were not ignorant of this situation, were astonished that a State so strangely organized could exist, and when it began to be divided, saw in this fact the natural result of its internal anarchy. The Polish political writers of the last century all alike sought for some means of putting an end to this anarchy which they all perceived was the cause of the decay of the *Rzecz Pospolita*—the Republic—as they called their country, and not the foundation of its existence as the Poles aforesaid believed and expressed in the famous adage, *Polska nierozondem stoi*—Poland is kept alive by its disorder. The historians, both Polish and foreign—French, German, Russian—who have written during the nineteenth century about the fall of the *Rzecz Pospolita*, all declare this political decomposition to be the principal cause of Poland's having succumbed in the struggle for national existence.

If, however, the historians are unanimous in recognizing the governmental organization of Poland as worth absolutely nothing, they do not agree as to what constituted the root of the evil. They differed as to the remedies to be employed to cure the malady, but the malady they, without a dissenting voice, agreed was the powerlessness of the legislative body, and the complete disorganization of the executive power. This disorganization of power brought about a political demoralization of the inhabitants. For the oppression of the peasants by the *seigneurs*, and the intolerance of the Catholics in respect to dissenters, two phenomena to which is justly attached considerable influence on the fall of Poland, analogies can be found

in other countries; but in these a stronger government did not permit these abuses to reach a height which rendered the popular masses not only completely indifferent to the political ruin of their country, but even made them wish ardently for that ruin, not perceiving in any other means salvation, or even an amelioration of their condition.

Such was the state of things in Poland that its continued existence was a menace to the well-being of the neighboring governments, and the steps which they took were really partly essential to their own preservation. It was true that just at the time of the partition, Poland was making efforts to get out of her anarchy. But these attempts began altogether too late.

One of the most important modern contributions by Polish authors to the history of the time of the partitions is the work by the priest, W. Kalnika, whose book, published in 1868, shows that he had deeply studied his subject. His dominant idea is that, among the internal causes of the fall of Poland, the principal one was the demoralization of society, and that reform of moral education was vastly more necessary than reform in political and social institutions. This proves how deeply seated was the disease. The Poles themselves were the cause of the ruin of their country.

Some persons have praised highly the constitution framed in Poland in 1791. The truth is, however, that this was but a first step in the path of reform. Poland—and, in fact, the Poles themselves—had need of a radical transformation and that was an impossibility.

Even the subject of reform was not mooted in Poland, until the blindest could see that the country was on the brink of ruin. Doubtless it was a mark of progress that the Poles ceased to believe, as previously, that their constitution was the best in the world. Up to the time of Kosciuszko there was hardly a person in Poland who thought of saving the country by means of a popular movement. For ages the nobility had always considered itself as the people or the nation, and it never entered the head of any one to make an appeal to the *bourgeoisie* and the peasants. Even the fact that an appeal was made to those in the last ten years of the last century—another great step in advance, though it came too late—was due solely to the influence of American ideas and afterwards of French ideas.

In the eighteenth century there were reforms everywhere; it was the time of "enlightened despotism" and of the French Revolution. Poland, however, was lacking in the two forces which always play the most important parts in the history of political and social changes—a government and a people. There was action neither above nor below, for the government was powerless and the masses were ground to the earth. The nobility was accustomed to subordinate its interests neither to that of the State nor to the public good. Nothing but a miracle could have saved Poland, and there are no miracles in history.

DEMOCRATIC PROFIT AND LOSS IN THE SILVER ISSUE.

GEORGE F. PARKER.

Belford's Magazine, New York, April.

CAN the Democratic party afford the risk involved in the indorsement of the free coinage of silver? Is it strong enough to throw away, with deliberate calculation, the last chance of getting votes enough east of the Alleghany Mountains to insure the success of its candidates? What votes are to be gained? What effect must the acceptance of a new issue, upon which the party is everywhere divided, have upon the one vital, dominant issue, upon which it is everywhere united? It wants to hold all that it has, and to extend its power over people hitherto unfamiliar with it or unfriendly to it. Can it, then, afford to drop the tariff-reform bone already in its possession, because it sees the free-silver reflection in the delusive stream beneath?

The total number of electors to be chosen in November,

1892, under the new Apportionment Bill, is 444, of which 223 is a clear majority. The Democratic candidate for President is now absolutely certain to command electoral votes in the following sixteen States:

Alabama.....11	Mississippi.....9
Arkansas.....8	Missouri.....17
Delaware.....3	North Carolina.....11
Florida.....4	South Carolina.....9
Georgia.....13	Tennessee.....12
Kentucky.....13	Texas.....15
Louisiana.....8	Virginia.....12
Maryland.....8	West Virginia.....6
Total.....159	

The people of the South are sincerely attached to the Democratic party, and these votes are as well assured as anything in politics can be. Southern Democrats may receive with temporary favor some issues to which the party in the nation is opposed; but this is only between Presidential elections. At a Presidential election they forget their State issues, they overlook their new-formed notions, and in grateful remembrance of what Democracy has done for them, and in recognition of what they know it will do for them, they cast their votes in every State for its candidates, and for the great and vital principles they represent. The people are prosperous, and have a vital interest in everything that maintains credit or insures stability of values. Once instructed and aroused to a sense of the peril lurking in cheap money, there will be really less of financial heresy in the South than in any other part of the Union.

Here, then, are 159 of the 223 votes necessary to elect a President. With no change in the existing issues or in the probabilities, the remaining sixty-four will be furnished by the following States:

New York.....36	Connecticut.....6
New Jersey.....10	Indiana.....15
Total.....67	

Making altogether 226, or three more than the number required to give the party control of the executive department of the government.

But this is a pretty close calculation, and it is desirable that there should be a reserve force. At the last election Massachusetts was carried by the Democratic candidates, on the tariff-reform issue, by a majority of more than 9,000 on the governorship, and by 7,463 on Representatives in Congress. In 1889 the State of Rhode Island gave more than 4,000 majority, and in 1890 more than 1,500 majority for a Democratic governor, and is now represented in Congress by two Democrats. If no disturbing questions are injected into the next national Democratic platform, and no mistake is made in the choice of a candidate, there is every reason to believe that the fifteen electoral votes of Massachusetts and the four of Rhode Island will go to swell by nineteen the vote for the Democratic candidate in the electoral college which will meet in December, 1892. But should a free-silver plank be inserted in the platform, it is safe to assume that both these States would repudiate it by a decisive majority.

The probable stock in trade of the Democratic party in 1892 at the Presidential election may then be summarized as follows:

Sure electoral votes.....	159
Pretty certain electoral votes.....	67
Probable electoral votes.....	19
Total.....	245

But every one of these 86 votes in these close or doubtful States of the East is dependent upon conservative action on financial questions. If the tariff and the other vital recognized issues are abandoned or put in the background, and at the same time the free-coinage question is put to the front, there is not the slightest chance of carrying one of these votes. Even in well-grounded Democratic New Jersey, the party could hardly hope to stem the tide of opposition certain to arise.

Again, upon the lines laid down, it is possible not only to carry a goodly number of States in the East, but to hold at a

national election certain States in the West that have just aligned themselves with the Democracy on issues purely national, as follows:

Illinois.....24	Iowa.....11
Michigan.....14	Ohio.....23
Wisconsin.....12	Minnesota.....9
Total.....	93

Not one of these States can be carried on a free-silver issue, with tariff reform subordinated to it. The States west of the Missouri River are still left for consideration. These will cast electoral votes as follows:

Nebraska.....8	Kansas.....10
Wyoming.....3	South Dakota.....4
Idaho.....3	North Dakota.....3
Washington.....4	Oregon.....4
California.....9	Colorado.....4
Montana.....3	Nevada.....3
Total.....	58

Of these, California, Oregon, the two Dakotas, Colorado, Idaho, Wyoming, and Washington, are naturally Republican States, in which the Democratic party would have little chance of success on purely national issues. No student of political history can expect that the results of last fall in Kansas and Nebraska can be repeated in a canvass conducted on national issues alone. It is useless for the Democratic party to angle for these States with a free-silver bait. The sentiment in favor of free coinage is mainly artificial, the product of shrewd manipulation.

It seems entirely clear that the profit-and-loss account would show a balance on the wrong side, if the Democratic party should be induced to forsake the safe traditional financial policy now represented by eighty-six electoral votes almost certain to be cast for it east of the Alleghanies, with the hope of getting in the extreme West twenty or twenty-five electoral votes which it is not likely to gain under any circumstances or by any possible concessions.

SOCIOLOGICAL.

A BASIS OF POSITIVE MORALITY.

PHILIP G. HAMERTON.

Contemporary Review, London, April.

THE desire for a basis of positive morality has greatly increased amongst thinking men during the last twenty years in the leading countries of Europe. The chief reason for this desire is the conviction that the existing foundations of morality are neither universal, nor permanent. The theory is distinct from the practice, and there is no theory whatever that is generally accepted, even in Europe, without mentioning the vast populations outside of it. Theories of morality are taught by the authoritative representatives of different religions, but they are not identical and they have not the same weight and importance relatively to ritual and dogma. Again, they are not maintained from age to age with the same steadiness and energy. A Church hardly ever fails to maintain its rites and ceremonies with scrupulous exactness, even under the most adverse conditions, but we know as a matter of fact that very powerful Churches at times when their power was irresistible and almost beyond question, have failed to maintain morality amongst the laity, although that very laity was strongly attached to its own orthodoxy and proud of its religious belief.

A striking instance of this is the case of Louis XIV. and his courtiers. The king set the double example of undisguised adultery and unimpeachable orthodoxy. All during the seventeenth and eighteenth centuries, in France, heresy was punished without mercy and adultery was not punished, whilst immorality in dealings was so common that public corruption became as scandalous as it is now in Turkey or Morocco. When ecclesiastical authority was strongest in Rome, the morality of that city was no higher than the low level of Southern Europe. During the first quarter of this century, few churches have enjoyed more unquestioned authority than that possessed by the

Anglican Church over the English aristocracy, yet drinking and swearing were much commoner in those days than now, and sexual libertinage was as frequent as it is to-day.

The inference is that, although morality may be adopted and taught theoretically by a priesthood, it is not, in practice, held to be so important in religious fellowship as ritual. If morality held the first place, it would, of itself, form a bond of union stronger than ritual. Moral men of different religions would associate together in spite of ceremonial differences, and form a class, a sort of moral aristocracy, setting the example of a better life. Such a class would encourage the practice of truthfulness in word and deed, as well as of sexual morality. The actual state of things is entirely different from this imaginary one. It is the identity of outward ceremonial that forms the social bond, and truthfulness is so far from being a part of it, that the false profession of religious beliefs is not a disqualification, but a passport.

The experience of the past is not encouraging for the theory that the moral direction of the world ought to be in the hands of some certain religious authority, such, for example, as the Pope. Yet, on the other hand, whilst a diversity of religions is favorable to the growth of morality, it is evidently not favorable to an identity of moral views, as the different creeds are likely to have a variety of moral standards; and this leads to the question whether it might not be possible to discover some basis of positive morality equally acceptable by all men.

Outside of the different creeds, what have we? There is Custom, the guide of the unthinking and the refuge of those who are weary because they have thought too much. And there is Nature, which all philosophers interrogate and which gives the clearest answers on all physical questions, and the most confusing answers, or no answers at all, on moral ones.

It is evidently in vain to take the custom of any one people and time with a hope of making it universal. Custom is in its nature both local and temporary, and not only is it local, but it belongs to class quite as much as to locality.

The uncertainty of custom as a basis of positive morality is shown by the relaxing of former stringency about marriage. The well known case of George Eliot was interesting in itself, as evidence of the immensity of the sacrifices that a clear-headed woman will make where her affections are concerned, but it was still more interesting as evidence of a change in public opinion. As for George Eliot herself, her conscience was absolutely at rest. Her moral sense was exceptionally active, yet she did not find it reproached her on account of what she regarded as her marriage with Mr. Lewes. When Charlotte Brontë wrote "*Jane Eyre*," she presented the problem with unexampled vividness and power. "May a man whose home is desolate reconstruct for himself a happy domestic life when religious and national customs have not given him liberty to do so?" Charlotte Brontë's plain and safe answer was "No; he may not, he must endure his isolation." George Eliot's more perilous answer was, "If happiness is still possible for him he need not refuse it."

In an age like ours, when opinion of all kinds are very freely expressed, we have no assurance whatever that any custom will continue to hold its ground. There is marriage for example, which seemed founded on nature as well as on religious authority, and therefore safe. Yet the hearty reception of Mr. Parnell in Dublin, where his supporters, who included ladies and some priests, gave him a warm reception, and a young girl actually presented him with flowers, was alarming as a symptom of contemporary sentiment. If all men followed their instincts with the freedom of which Mr. Parnell set the example, people might almost as well live in simple concubinage, from the beginning.

Nature is no better as a basis of morality than custom. A variety of sexual arrangements are natural in early states of society, which become abhorrent when the advance of civilization has left them some distance behind. We say that lying

and theft are vices, but no one can say they are unnatural whilst the violence of primitive hatred led on inevitably to manslaughter.

The inevitable conclusion is that there is no basis of positive morality; but although this conclusion may seem at first discouraging, it ought not to paralyze our efforts. To accept the idea that morality is relative instead of positive, and that it changes with different social states, is not to abandon morality. On the contrary, it encourages the hope that a better social state than ours may evolve a higher morality than that which is now practiced. Modern publicity favors morality by giving unprecedented weight and rapidity of action to public opinion, and this leads each of us to feel a sense of moral power and responsibility. We have it in our power to help lower the moral standard or to elevate it, but we need not hope to elevate it without a closer union among lovers of a high moral ideal, notwithstanding differences of religious creed.

WILL MORALITY SURVIVE RELIGION?

PROFESSOR GOLDWIN SMITH.

Forum, New York, April.

WE learn that the year's earnings of a great telegraph company were sensibly increased by the Birchall affair. Thus was confirmed the saying that nothing else gives a community so much pleasure as a murder, except a case of clerical *crim con*. But apart from the popular sensation of the crime and the trial, an ethical interest attaches to the character of this man, who, when he was not twenty-four, mounted the scaffold for a singularly cold-blooded and deliberate murder. Birchall was a perfect specimen of the moral as well as of the religious agnostic, but it does not seem that evil passion of any kind was overpoweringly strong in him. It even appears that there was an amiable side to his character. There was something almost heroic in the effort which he successfully made, while he was awaiting execution, to master the fear of death, and write his autobiography for the benefit of his wife. Evidently he felt not a twinge of remorse for what he had done. No doubt he cursed his own carelessness in having, when he was destroying all proofs of identity on the corpse, overlooked the cigar case. Bred a gentleman he admirably preserved his dignity and impassiveness of manner when standing at bay against his pursuers, and for the two months during which a whole community was staring at him through the bars of a cage.

We had a Birchall of a coarser type in England thirty-five years ago, in the person of Dr. William Palmer, the Rugby murderer. This man appears to have been kind enough in the general relations of life. He poisoned his friends and relations, after insuring their lives, only when it was rendered unavoidable by his financial obligations. Like Birchall he was evidently a moral agnostic.

As moral agnostics, these men were low specimens of a type of which the great Napoleon was the highest. There was no malignity about him, but he himself avowed that he would let no scruples stand in his way. He treated moral law as necessary to his government, but considered himself as a person above its domain.

The saying that "if God did not exist, it would be necessary to invent him," was very smart, but very silly. Nothing can be done for us by figments. But if morality has hitherto been based on religion, there must be reason to fear that, the foundation being withdrawn, the superstructure will fall. That morality has hitherto been based largely on religion, so far, at least, as the great majority of mankind are concerned, will hardly be doubted; however wanting in definiteness or vividness, the notion of a moral governor, and of retribution, may have been in many minds.

The presence of the theistic sanction has been especially apparent in all acts and lives of heroic self-devotion or self-

sacrifice. The man who has led a forlorn hope, taken an oar in a life-boat, risked his own life to save the lives of others, or given up all his personal enjoyments to the service of his kind, if he has not definitely placed before himself the approbation of God, and a reward in heaven, has felt assured that in losing his life he would save it, and that it would be well for him in the sum of things—an assurance which implied the existence of a supreme moral power.

While religious belief is unshaken, religion is, in fact, the sole moral code. To a primitive Christian, morality was the will of God manifested in the character and life of Christ. So it has been with the Jew, the Mohammedan, the early Greek, and the early Roman, and with all whose religious faiths have been sincere and unimpaired. With misgivings, conscious or unconscious, about religion, came the desire of finding a sanction for morality, independent of theology, and this has not been successful; at least there is no agreement between the several schools of moral philosophy.

Evolution is not moral. We are endowed with different dispositions, and if a man succeeds in gratifying his own tastes, lives long, and transmits a strong constitution to his children, evolution has, apparently, nothing to say against him. It may say to Birchall that he made a mistake in not destroying all the evidences of Benwell's identity, to Palmer that he made a mistake by his imprudent haste in poisoning Cook, and to Napoleon that he made a mistake in invading Russia; but it cannot rebuke or denounce any one of them in the name of morality. Why should Birchall, or Palmer, or Napoleon have preferred the interests of society to his own? If he could escape human retribution there is, apparently, no more to be said.

We must remember that whatever may be our philosophic school, we are still living under the influence of theism, and most of us under that of Christianity. We have inherited a Christian or theistic code of ethics, and characters cast in a corresponding mould. The generation after next may probably see agnostics tried in a fair field. In the mean time, society will be held together by established opinion, by municipal law, and by natural affection. But established opinion cannot forever survive the fundamental beliefs which gave it birth. The sphere of municipal law is limited, and it touches no one who can manage to evade its penalties.

WOMAN AND NEGRO SUFFRAGE.

ELLEN BATTELLE DIETRICK.

Westminster Review, London, April.

ALICE BODINGTON'S article on "The Importance of Race,"* while incidentally treating of races in general, is chiefly a prophecy that the negro and the white woman can never become the equal of a white man.

Now "never" is a long time. If Queen Nitôkris or Hatasu of Egypt, some thousands of years B. C., had been writing of the future, each, doubtless, would have urged in the same style that no Greek or Teuton barbarian could ever hope to become equal to the highly civilized Egyptian. They would probably have laughed at the notion that man could ever become the master of woman. For did not every Egyptian husband once take the oath of obedience to his wife, just as certainly as every Aryan wife to-day takes upon herself that token of submission to her husband?

In studying mankind, we should do well to remember that in the history of a race, a thousand years is but as a day, and thus learn to avoid the pitfall of prophecy, which may establish us later on as blind leaders of the blind, ingloriously buried in a common ditch. The difficulties of both Northern and Southern laborers, black and white, to-day, arise solely from lack of real education. The modern struggle is between brain and brain, and, naturally, the trained wit has an enormous advantage over the untrained. The remedy, then, is education

and increased opportunities for self-cultivation, both for women and negroes, for laborers North and South. This the more intelligent negroes themselves recognize; and their ablest speakers constantly declare that there would be no "negro problem" if it were not for the dense ignorance in the South, not only amongst their own race, but amongst the low born whites.

As a Southern woman, reared in the South, I feel entitled to express an opinion on the negro in the United States; and it gives me pleasure to testify to the thirst for education, the persevering industry, and the indomitable energy with which, in twenty-five years, he has worked such wonders for the elevation of his race. He has, in this short time, manifested far more of the ferment which expands dull clods into men, than any one who first saw this people cast penniless upon their own resources, could possibly have anticipated.

As a consequence of the depreciation of women in the United States, the struggle for existence of the Southern negress is beset with two difficulties: the necessity of overcoming the damage to her self-respect inflicted by the men of her own race, which results in her so frequently falling a prey to short-sighted male voluptuaries of the white race. On the streets of every city in the South are seen the nameless children of white fathers and black mothers. Apparently, the white man does not at all object to mixed blood in his children—if he can but shove the care of, and responsibility for, those unfortunate children solely upon the outcast mother.

Alice Bodington does not make out a good case for "protection" as a policy amongst adults. Protection requires the wisdom of omniscience and the unselfishness of Deity, and no set of men have yet shown themselves equal to the superhuman task of playing Providence for their fellows. This would seem to be sufficient reason for trying the experiment of allowing women, as well as negroes, to paddle their own political canoes, even if Nature herself did not teach us that the best crutches are not as good as our own limbs.

To decide that women may not be allowed to vote, because "if the feminine vote should carry any measure repugnant to the general sense of the male population, that measure would not be enforced," is certainly going a long way to meet an imaginary difficulty. The world is rapidly growing ashamed of that stone age of brute force, when arguments were carried on by blows instead of ballots. It is, moreover, an altogether gratuitous assumption that the feminine vote ever would be cast solidly for any one question, even if women should become members of legislative assemblies. Not a shadow of such unanimity of opinion has ever yet existed amongst them, any more than amongst men.

Mrs. Bodington, having proved to her satisfaction that nature made such a botched start as to launch the world with the female half physically inferior to the male, next asserts that "the names of the great leaders in morality and ethics will be found as surely to be the names of men as those of the great leaders in any other line of human advance. Moses, Buddha, Saint Paul, Socrates, Luther, Howard, and Wilberforce will occur to the thought before that of any woman presents itself." That, I think, depends altogether upon the thinker of the thought. Whether women have, or have not, been great leaders is a question which cannot be settled by a sweep of the pen. The real leaders (in this world where justice has not yet become a ruling quality of mind) are not always easily determined.

Who can think of Moses without a simultaneous recollection of Miriam, his quick-witted, fearless sister, who saved his life by her able management? It was not Paul, but Priscilla, who led Paul's companion, Apollos, into "the way of God more perfectly," in order to prepare him for apostleship. Socrates did not hesitate to acknowledge openly that a woman had made him her intellectual debtor. There have been women who have been leaders in war; Deborah of Israel, Queen

* LITERARY DIGEST, Vol. II., p. 34.

Tomyris of the Massagete, Nafanua of Polynesia, and Queen Artemisia, mentioned in Herodotus.

In our own America it was a woman, Anna Ella Carroll of Maryland, who, alone and unaided, evolved the plans which directed the movements of our generals at the most critical period of our Civil War, and which finally accomplished the defeat of the Rebellion. Her ideas and maps were adopted, but she was requested to keep secret that she was the author of them. She did so, and now, after twenty-five years, lives in old age and sickness, poor and obscure, while Grant, the agent who worked her orders, has marched round the world, carrying off all the honors which justly should be shared with her. If Miss Carroll had taken the field with her plans kept in her own brain, like Joan of Arc, the women of the United States might now be raising a monument to their grand countrywoman, instead of wasting time and money on that miserable, bigoted tool of priests—Isabella of Spain. The glorification of Isabella is just a shade less contemptible than the apotheosis of Nero.

The surprising thing in Mrs. Bodington's argument is her echo of the suggestion which originated with one of the most superficial Senatorial orators—a cool suggestion to uproot a whole people, willy-nilly, and ship them to a foreign country as utterly repugnant to their present manners and customs as a forest of ancient Britain would be to an English peasant of to-day. Mrs. Bodington tranquilly advises that seven million "child-like" people of our South shall be thrust out of their own country (where they are peaceable property-owners and tax-payers), and be forced into the tender mercies of Africa!

There is just one gleam of encouragement for the forlorn white women and negroes, whose utter inferiority to the male Aryan is so sweepingly proclaimed. That gleam lies in the hope that the thing called "justice," which is one of mankind's newest acquirements,* will be extended, until we shall have a civilization which will know neither Jew nor Greek, neither black nor white, neither bond nor free, neither male nor female in its polity.

THE NEGRO IN AMERICA, AND HIS DUTY HERE.

THE REVEREND B. W. ROBERTS.

African M. E. Church Review, Philadelphia, April.

WHEN the *Mayflower* started from England with a cargo of Englishmen, a Dutch man-of-war left the west coast of Africa with a cargo of Africans. The *Mayflower* landed her cargo at Plymouth Rock, Massachusetts, and the Dutch ship landed at Jamestown, Virginia, her twenty Africans. From that number, 8,000,000 or more now tread the soil of this great American continent. For two centuries and a half we were held in bondage.

We were emancipated twenty-six years ago, without homes, without lands, and without money, without an education, without names for ourselves, with the brain of the South against us; the newspapers of the South writing up our deficiencies; shut out from all that is ennobling and inspiring to character and manhood, with the malice of a former master against us and the prejudice of the poor whites against us; hunted and shot down because we dared to say we were freemen. Yet through all of this we have made unparalleled progress. We have done in 26 years what it has taken the whites 100 years to do. We ought to assemble in our several places of worship on every Emancipation anniversary and give thanks to Him who brought to us this victory; for the race that serves God with a pure heart is the race that shall prosper. Read history and trace the races through all ages.

A commixing of nations has made this world what it is socially, morally, intellectually, and financially. Greece got her enlightenment from Egypt; Rome got hers from Greece; England got hers from Rome in the days of conquest and occupation beginning with the landing of the legions under Julius Cæsar, 54 B.C. America got hers from England. They did not copy the low and uncouth habits of each other, but

improved in all that they did by taking advantage of the others' mistakes.

What we need in this country to-day is to take advantage of the surrounding situation. The masses of our people have made a mistake in that they have aped the lower classes of whites, instead of the higher class. What we need to-day is an education. Why are we kept back? It is because the masses of our race are uneducated, and the uneducated have conspired against the educated. The whites of this country could never have kept the Negro in bondage had they educated him. Educate a man and set him thinking, and he will think himself clear out of bondage.

The great question of the present time is, What shall we do with the Negro? Shall he emigrate to Africa? *I say, No!* This is as much the home of the Negro as of the white man. God has seen fit to set us free here without a Zerubbabel to lead us back to Africa, or a Nehemiah to build up the walls of Egypt or Carthage. God, I believe, intends that we shall spread out in this country. It is large enough for us all to live in. Then why should we leave here when every other nationality is coming to this country? We have a right in this country; our fathers died for its independence, and our race fought for it in 1812. See the Negro in the late Civil War, fighting for a flag that will not protect him! He has never taken arms against this country, or shot at its flag.

My countrymen, I appeal to you to change your course and take a higher aim in life! Come out of the cities and towns; too many of us are huddling in these cities, where the morals of our children are being corrupted by the society with which they come in contact. Leave the river bottoms and buy lands; spread out upon the frontiers and prairies. Stay here until God shall bid you go onward. Prove to these whites who don't read that you are a people. Take high grounds against sin, vice, rum, and ignorance.

What is wanted in this hour of crisis and revelation? Shall I say political integrity? Yes, and something more—an untrammelled press. Yes, and something more—a free Church and a true pulpit. Yes, and something more—a stable government, a strong executive, so that the sun shall shine upon the Constitution alike for every man, white or black.

Let us seek to attain to true manhood, an enlightened education, an inspired Christian character. The secret of true genius is hard work. Work upon a block of lifeless marble makes it exquisite with living beauty; work upon the blank rugged surface of the canvas makes it radiant with the saintly face of a Madonna; work laid out upon acres of stony, barren, unproductive land will clothe the stones with flowers, and hang the hedges with luscious fruits; work put into the pits of clay and quarries of stone and forests of oak, will convert them into gorgeous palaces, grand cathedrals, and mammoth warehouses. Industry is the road to wealth, honor, and fame. I appeal to you, then, to educate. Educate the head, the hand, and the heart. With this trinity of man educated, he cannot miss success.

EDUCATION, LITERATURE, ART.

A NEW BOOK ON BOSSUET.

JULES STEEG.

Revue Pédagogique, Paris, March.

BOSSUET was one of the masters of words; his name has its place in the history of eloquence alongside of the greatest. He not only spoke admirably, but he wrote with an art, a talent, a power which no one contests. It is sufficient proof of this that he is one of the authors suggested for study by youth. In fact, some hardly conceive of a sufficient literary education of which Bossuet is not a part. But the work of Bossuet is considerable, composed of numerous and large volumes. As he treats of difficult subjects, as portions of his writings are not attractive to one who is neither theologian nor historian by trade, it is evident that a choice must be made, and that it is useful, since the whole cannot be read, to get an idea of the man, the orator, the writer, of his work in its totality, in order to better judge which parts are suitable for young people.

This is what Mr. Lanson* has done in his study of Bossuet.

* Bossuet, G. Lanson. Paris, 1891.

He has studied the great Frenchman under all his aspects: the man and the writer, the orator, the preceptor of the Dauphin, the political theorist, the historian, the theologian and religious controversialist, the Bishop of Condom and of Meaux, the director of conscience, the philosopher.

If sympathy is a qualification for understanding and judging well, we may say that Mr. Lanson has this qualification in the highest degree. His book is animated from beginning to end by the liveliest and most entire admiration; the volume cannot be called properly even a eulogy; it is a dithyramb, a life of saints. Certainly there is in Bossuet sufficient elevation and greatness to explain this sympathy, and I have no fault to find with the chapters in which Mr. Lanson studies the orator and writer. The case is very different, however, when he writes about other things.

Mr. Lanson has devoted a hundred pages to the "political ideas of Bossuet." These ideas can be explained in very few words; they are the doctrine of hereditary monarchy and the absolute power of kings, they are Louis XIV. put into a dogma. Bossuet was not a profound thinker, a divining genius, an accomplished sociologist. He observed what was passing around him and found it admirable; he made a theory out of it, and proposed it for the imitation of his pupil, the Dauphin. As to the permanent sovereignty of the people, as to the political right of majorities to govern themselves as they think wisest; as to civic dignity, as to liberty, that noble and irrepressible aspiration of the human soul, Bossuet did not care a fig for them. He does not say a word about them; he does not even dream of them, or, if he speaks of them in passing, it is only sarcastically, and to condemn and brand them.

What was Bossuet as an historian? Doubtless the plan of the *Universal History* is grandiose; it is written in a masterly style and contains pages of much beauty. But if one pass from the form to the substance, if we put aside the language in order to examine the facts and the doctrines, we find a work insufficient, erroneous, contradicting the historical science of our time, the production of a man of the past, which cannot be recommended for instruction in our day. It is not in *his* book that our children should learn history. What was sufficient for the great Dauphin is quite insufficient for our scholars. To teach them history from Bossuet would be to deceive them. What we find in him is false details, more fable than truth, a false or doubtful chronology, alleged facts which cannot be relied upon; in truth, it is not history at all.

The moralist Bossuet has some pages which will live; the tone is elevated, the doctrine is noble; he has a generous indignation against vices and base acts, he appeals to the purest and deepest sentiments of the human soul. His morality, however, is often narrow and puerile. He forbids the country people to dance on the greensward on Sunday; he invokes the severity of the law against exhibitors of marionettes; he condemns laughter; he brands the theatre: he condemns Molière to eternal punishment. Mr. Lanson, eulogist though he be of Bossuet, is here obliged to admit that on these points the French orator was more of a pharisee than a disciple of Jesus.

Molière had been dead twenty years when he was anathematized by Bossuet, who could not then do the great French playwright much harm. But others were living, for whom the erroneous and intolerant morality of Bossuet had terrible consequences. In regard to the Protestants, whose doctrine he condemned as strongly as he condemned Molière, Bossuet did not confine himself to words but passed to acts. He prepared, recommended, applauded the Revocation of the Edict of Nantes, that violation of the royal word, that denial of justice, which will always be a stain on the memory of the Great King and his counsellors. Bossuet in his Funeral Oration on Michael Le Tellier, Chancellor of France, heaps on him eulogies without end for having drawn the "pious edict" of the Revocation,

which gave the death stroke to heresy. And he paints the beauty of Le Tellier's conduct in splendid phrases.

Yet what brutalities are hidden behind the golden curtain of these eloquent sentences! Families dispersed, children torn from their mother, property confiscated, domestic hearths destroyed and profaned, *dragonnades*, the galleys, hangings, the cruel wanderings of so many thousand good people who preferred exile to abjuration, the martyrdom of heroic pastors, whom Bossuet does not hesitate to calumniate at the very moment when they were ordered to quit the kingdom on pain of death!

Such then was Bossuet. He was not a sound political writer, a moralist, a philosopher, an historian; he was not even, looking at his matter, a writer or an orator. He was above all, before all, and exclusively, a priest. In that is comprised the unity of his life and his work; there is his force and greatness; there is the source of his thoughts, his sentiments, his words, and his acts. His theology is that of the Roman Church; that it is which inspires his philosophy, his political ideas, his history, his morality, his eloquence.

The conclusion to be drawn from all this is that Bossuet is not an author at all adapted to the instruction of youth. We must give our scholars a healthier and more substantial nourishment. It is neither wise nor safe to recommend Bossuet as a master of style and point out all the weakness of his logic, all the defects of his political ideas, of his historical narrative, of his notions of morality. Instruction should be given suitable to our times and to the demands of a republican life, and we should not encourage the study of a defender of an order of things which has passed away, and which we can look back upon only with sorrow.

THE GOLDEN PLOW.

HEINRICH VON WLISLOCKI.

Zeitschrift für Vergleichende Litteraturgeschichte und Renaissance Litteratur, Berlin, January.

THE Hungarian legend: Az Aranyeki (The Golden Plow) which has its counterparts in several Italian stories, and in *L'Adroite Princesse* by Perrault, is perhaps nearer the source of the original story than Bürger's *Emperor and Abbot*,* and kindred stories presented in a Christian garb. Rendered into English it runs as follows:

There was once in the world a rich and mighty King, who caused a golden plow to be made, and when it was ready he summoned all the great and learned of his kingdom, and bade them estimate its value. In vain they racked their brains over the problem; some valued it far too high, others far too low, but no man was able to assess it at its just value. Then the King sent for his oldest personal retainer, and bade him estimate its worth. The man guessed and guessed but to no purpose, and at length the King gave him three days to determine its value, with the understanding that if he failed, his head would be forfeit.

Sadly the old man went to his house, where his daughter, a beautiful girl of fourteen, seeing him so distressed, questioned him as to the cause of his trouble. "I may well be troubled, little one," said the father, "for the King has ordered me to assess the value of his golden plow, and if I fail to do so within three days, my head will be forfeit." "If that's all," said the maiden, "there's no need to rack your brains about that; go and tell the King that it is worth less than the May and April showers." The old man went to the King and replied as his daughter had bidden him. "How did you find that out, or who told you?" demanded the King. The old man replied, "I have a fourteen-year-old daughter at home, and she told me." "Oh very well!" said the King: "if the maiden is so smart, give her this handful of flax, and tell her to spin and weave a cloth out of it, broad enough for my army to find shelter under.

* See LITERARY DIGEST, April 4, p. 627.

If she fail, *her* head shall be forfeit." The old man returned to his home and told his daughter as the King had commanded him. "What," replied the girl, "why that's nothing to break one's head about. Here take these shavings to the King, and tell him to make me a spindle, a distaff, and a stool out of them, and I'll soon have the cloth finished." The old man returned to the King and delivered the shavings with his daughter's message. The King was astonished at the shrewdness of the reply, and said "Go fetch your daughter here; I want to see her." The old man fetched his daughter, and the King was so much pleased with her that he decided to marry her; but he imposed upon her one condition, that she should never again help anybody with her advice, or he would drive her away. "Promise me only," said the maiden, "that when thou drivest me away, thou wilt allow me to take that which I love best with me." This the King promised.

Now it happened once when the King was not at home, that a great many complainants came to the court and besought counsel of the Queen, and the Queen advised them. The King heard of this on his return, became very angry about it, and ordered the Queen to leave his house the next morning. That evening the Queen mixed a sleeping powder in the King's wine, which made him soon fall asleep; whereupon, she caused him to be placed in the wagon and drove off with him to her father's hut. Towards morning the King awoke and wanted to go outside, but the room was strange, and he didn't know how to find his way out. "Where am I?" cried the King. "Here by me, dearest" replied the Queen. "You promised that if you hunted me away, I might take with me that which I loved best! Now I love you best, so, of course, I brought you away with me." Deeply moved, the King kissed his wife, and taking the old retainer along with them, they returned to the court, and celebrated their marriage anew with great magnificence.

GIRLHOOD IN ITALY.

FANNY ZAMPINI SALAZARO.

English Illustrated Magazine, London, April.

IN Italy, and especially in the South, childhood develops so rapidly into girlhood, that it is more than usually difficult to fix an age at which the change can be said to take place. It was not long since the law permitted girls to marry between the ages of twelve and fourteen. But when Italy reformed her laws and published a new code for the United Kingdom, it was decreed that girls could not marry before fifteen. What then can we call their girlhood? For at twelve a girl has commonly begun to think about, and sadder still to feel, love's torments and life's ambitions. If this were only limited to the sweet, vague, and mysterious reveries of a young heart awakening to the soft feelings of love, we should have the expression of a poetical temperament leading to high thoughts and noble deeds.

This, though sometimes the case, is not the character common amongst Italian girls. Their thoughts tend rather towards rich marriages and baneful calculations of that sort, than to poetic dreams about their future life. Marriage is the one view, the one ambition to which a girl clings. What she wants, however, is less a husband than a rich husband. To his fortune and position she looks for the attainment of her strongest desire—*figurare e godere*—to show off and to enjoy herself.

The struggle which agitates her childish mind she is obliged to hide carefully from her parents and teachers, who would on no account talk in her presence of such things as love and marriage. The only person to whom she can speak freely is her confessor, often perhaps a kind old man, but entirely ignorant of the troubles of a girlish soul and wholly unfitted to be the adviser of a young girl. He tells her that the thoughts she has are "sinful and bad," and the poor child's conscience torments her accordingly.

In the country, amongst the mass of the people, girls are

happier. They keep their simple, innocent ways, seldom leaving their mothers to whom they are real helps in all household cares. They are healthy, living a pure and wholesome, if severe, life amongst the fields and mountains; and with them we often find a real, deep vein of poetry and great gentleness of manners. Of all classes in Italy these probably make the best wives and mothers.

Commendatore Gioda, in his report on female education, very clearly states the harm done to Italy by still allowing nuns to have such immediate influence in female culture. A nun without any experience of real life, and obliged by her vows to keep far away from society, it is quite clear, is not the fittest person to train girls, whose future lies in that same society of which her teacher has no idea. Nuns do not, or will not, understand that girls should be trained to rely on themselves as sensible human beings. All that can be done is done by the nuns to break the girls' will and weaken their feelings. Hence arises the want of character in such passive creatures.

Queen Margherita is greatly interested in girls' culture in Italy. If she could exercise more influence, her mind would be inclined to view favorably woman's progress. As a constitutional sovereign very careful not to exceed the authority given her, she rather abstains from indulging her liberal views. Out of her own purse, she has established a cooking school in Rome.

What I most especially desire is to arouse the Italian nation to a higher idea of womanhood. As it is, caprice is considered interesting in a young woman, and her weakness and faults are often regarded as the expression of an amiable and sensitive character. Hysteria is not regarded as an ailment to be overcome by proper remedies and treatment, but as a fated necessity of a woman's life. Something has been done for women's physical training by establishing courses of gymnastics in the schools, but the change is very recent.

A girl's teachers are too apt to forget that the great object of education is to call forth the noblest faculties of her intelligence, and to lead her as far as possible towards mental perfection. We cannot in fact secure a general high tone of national life until it is more completely admitted that girls should be rationally trained. In no country is women's influence over its destinies so strong, for from cradle to grave, men are accustomed to be led and swayed by women's influence. Italian men are affectionate and devoted in their natures. The mother is obeyed implicitly, the wife is loved, the sister is anxiously cared for; the daughter often possesses the strongest and sweetest hold on her father's heart; and men of the less bigoted type would gladly see the dawn of an era of intelligent education for girls. There are symptoms of a serious movement for the elevation of women in this dear Fatherland of ours. When that has taken place, Italian girlhood will be indeed the happy vision of a poet.

THE HOUSE THAT JONATHAN BUILDS.

HORACE TOWNSEND.*

Builder, London, April 4.

THE last score of years may fairly be termed a period of Renaissance as regards domestic architecture in America. The casual tourist may not be impressed with this fact, when, as he rattles through Broadway, or the broad avenues of Chicago, he sees public buildings of a deadly monotony of ugliness and inartistic brutality on every side. Architects in America who have worthy claim to that title, have no opportunity to build public buildings, either Federal or State. In the case of the general government there is a supervising officer, chosen for "political reasons," and in the matter of State buildings no self-respecting architect has any opportunity of fair competition. Thus one sees ignorant pretentiousness and sheer ugliness.

* Read before the Architectural Association, London, March 20, 1891.

ness flourishing wherever public funds are expended in marble and granite.

The case is very different when one turns to the city or country house of the rich man, or even to the office building, bank, or railway station, erected by those monopolistic but liberal corporations, which form the leading feature of American commercial life. The private American is an excellent client, and in this fact, I think, is to be found the *raison d'être* of much that is good and better than European work in the American school of to-day. The American is too busy and too business-like to bother himself about the details of his house or warehouse. He goes to an architect, because the architect knows more about building a house than he does, and then gives him a free hand. I speak from the education of a twelve years' residence in America, when I say, the New Yorker and the Bostonian, and, to a less degree, the Chicagoan also, are cosmopolites in the truest and most admirable sense of the term. They are better housed, better fed, better amused, better warmed in winter and cooled in summer, than any European or Asiatic.

The ordinary house of the middle-class American is better than that of the Englishman of the same class. The relation of the domestic offices to the living and reception rooms is much more carefully studied, with the result of a vastly greater convenience both to servants and their employers. Since I returned to England at the beginning of this winter, I have hardly known what it was to be warm within four walls, whether of a house, or theatre, or other public building, unless I was within two feet of a blazing coal fire. The American, instead of warming separate rooms warms his entire house. It is not heated by *baked* air, but by *warm* air, drawn fresh, pure, and cold into the basement, there heated to any desired temperature and distributed by means of tin-lined ducts into every room and passage in the house. This method also affords complete and healthful ventilation—a problem yet unsolved in England.

This method of heating also renders doors practically unnecessary, except for privacy, and the whole ground-floor can be virtually made one room, thus opening charming vistas.

The London flat is one of the chief sins of the last decade. The New York flat has its disadvantages (as what has not?); yet it is as convenient, comfortable, and economical an abode as intelligent man has yet devised for himself. By its means the New Yorker is enabled to live in a central and fashionable neighborhood, for the rent he would have to pay for a small house in an inconvenient and distant suburb.

Without entering into any detailed criticism of the American architectural style, I may say that as far as I am aware Americans are the first architects in any nation who have journeyed with the sister arts of painting, music, and literature into the realms of impressionism. I do not speak hastily when I declare that nowhere in the world is there a more healthy revival of architecture in progress than in America.

SCIENCE AND PHILOSOPHY.

THE INFLUENZA EPIDEMIC.

DR. TAUBE.

Die Natur, Halle.

THERE is an old tradition that the familiar German custom of wishing people "good health" when they sneeze, originated in an epidemic which began with a cold and proved extremely fatal. A glance at the history of earlier epidemics renders the tradition extremely credible. There was an epidemic in 1580, which spread over Asia, Africa, and Europe, and was attended by a fearful mortality. In Rome alone, approximately 9,000 persons are said to have fallen victims to the epidemic, and Madrid was almost depopulated by it. This was an exceptional attack, the "grip" epidemics of the earlier ages having been neither more nor less severe than that now prevalent: many were attacked, but the mortality was not considerable. We have no precise information as to whether the disease was known to antiquity, our earliest records dating from 1323, from which date records of influenza epidemics are common enough.

The greater number of them spread from east to west, but there are instances on record of the course having been reversed. It is remarkable that the influenza should have passed so almost universally out of public recollection, seeing that in 1836-37 an epidemic of the disease followed precisely the same course as the present, was as generally prevalent, and more fatal. It began in Russia in December, and was so general in London that few of the inhabitants escaped an attack. Since then there have been several lesser, local epidemics. One in Berlin in 1874, and one in Wurzburg in 1883. In these milder epidemics, the victims were generally confined to aged and sickly persons, and children. As to the origin of this disease, many theories have been advanced, the most general view being that it is developed from a miasma in the air, and this view appears to be confirmed by occasional outbreaks of the epidemic at sea, and the nearly simultaneous appearance of it in places remote from each other. Our forefathers made light of the milder epidemics, as we may infer from the name *mode-malheur*, or "fashionable sickness," as it was frequently termed, but the severer epidemics have engendered their full measure of anxiety.

The beginning of the present epidemic, which must be regarded as a light one, will be generally remembered. Russia, Berlin, and Paris were first attacked, and from these points the disease spread in all directions. My personal experiences were confined mainly to Leipzig, which was certainly one of the places most severely attacked, and while it is not, strictly speaking, possible to give the exact number of cases, it is safe to say that considerably more than half the population of the city contracted the disease.

I believe the first case in Leipzig came accidentally under my notice. It appears to have been brought in from Berlin on December 5th. Fourteen cases declared themselves within the next fourteen days, and thenceforward it spread with fearful rapidity, reaching its maximum at Christmas, which will be remembered as a sad festival by many. With the beginning of January, the disease itself slowly retreated, but now the more serious after-consequences began to declare themselves. At the outset, strange as it may appear, the patients were for the most part strong young men; at a later stage the disease was indiscriminate in its attacks; but it was observed, to the last, that middle-aged men were subject to the most protracted and violent attacks. Women and girls were less seriously affected, and children least of all. Every case showed its own special characteristics; nevertheless, it is possible to group them all under three strongly marked types. Ordinarily the first symptoms were shivering or chill, accompanied by strong headache and pains in the back. The weakness is frequently so great as to produce utter helplessness. There is complete loss of appetite and occasionally nausea; the ordinary symptoms of cold, in any degree of strength, a short cough, pain attending movement of the eyes, and racking pains in the whole body, especially along the ribs and legs. The fever is intermittent, rarely high, sometimes even absent; occasionally there is tendency to perspiration, the face is frequently flushed, the pulse at first much contracted, scarcely perceptible; later, and after the subsidence of the fever, much accelerated; the bowels cease to perform their functions. This lasts three or four days; the pains then pass off, the patient feels better, but it often takes weeks before he recovers his former health and vigor.

In the second type, the earlier symptoms are the same as in the first but less pronounced; the patient struggles against the disease, the fever is longer absent, appearing only in the evenings but at length the system succumbs to the poison, and the symptoms are more violent, headache and vomiting supervene, and the patient deceived by the mildness of the preliminary stage thinks he has suffered a relapse.

The third type is by no means infrequent. After a more or less stormy beginning, catarrh establishes itself. The discharge, at first transparent, becomes opaque, and the catarrh rapidly

extends to the frontal cavity, the ears, the bronchial tubes, etc., with occasional loss of voice and hearing; moreover, and especially with women and children, the nerves are much shaken, and loss of sleep and general prostration are further consequences of the influenza poison.

The study of the present epidemic points conclusively to the view that it is an infectious disease precisely as small-pox or cholera is. We know nothing as to its place of origin, but probably, like cholera, it originates in some place in which the germ is always present, whence, under conditions favorable to its spread, it sets out on its world-wide travels.

MUTUAL AID AMONG SAVAGES.

PRINCE KROPOTKIN.

Nineteenth Century, London, April.

IN preceding papers I have already briefly analyzed the part played by mutual aid and mutual support in the evolution of the animal world.* We have now to cast a broad glance on the part played by the same agencies in the evolution of mankind. We saw how few are the animal species which live an isolated life, that peace and mutual support are the law within the tribe or the species, and that those species which know best how to combine, have the best chances of survival, and of a further progressive development.

It would be quite contrary to all that we know of Nature, if men were an exception to so general a rule; if a creature, so defenseless as man was at his beginning, should have found his protection and his way to progress, not in mutual support like other animals, but in a reckless competition for personal advantages with no regard to the interest of the species. To a mind accustomed to the idea of unity in nature, such a proposition appears utterly indefensible. Yet the view has found many supporters. Hobbes took it in the last century, and, even in our day, Mr. Huxley has represented primitive men as a sort of lions or tigers, deprived of all ethical conceptions; and, to quote his own words—"beyond the limited and temporary relations of the family, the Hobbesian war of each against all was the normal state of existence."

The chief error of Hobbes and the eighteenth century philosophers was to imagine that mankind began life in the shape of small straggling families, something like the limited and temporary families of the bigger carnivores, while in reality it is now positively known that such was *not* the case. A whole science devoted to the embryology of human institutions has developed in the hands of Lubbock, Edwin Tyler, Morgan, MacLennan, Bachofen, Maine, Post, Kovalevsky, and many others: and that science has established beyond any doubt that mankind did *not* begin its life in the shape of small isolated families. Far from being a primitive form of organization, the family is a very late product of human evolution. As far as we can go in the palæo-ethnology of mankind, we find men living in societies—in tribes similar to those of the highest mammals; and an extremely slow and long evolution was required to bring these societies to the gentile or clan organization, which in its turn had to undergo another very long evolution before the first germs of family, polygamous or monogamous, could appear. Societies, bands or tribes—not families—were thus the primitive form of organization of mankind and its earliest ancestors. This is what ethnology has come to after its painstaking researches. The first human societies were simply a further development of those societies which constitute the very essence of life of the higher animals.

The earliest traces of man in the glacial and early post-glacial periods, afford unmistakable proofs, that man lived even then in societies. The same is still better proved in the later part of the stone age. In fact, our knowledge of primitive man is not so scanty after all, and may be supplemented, to a great extent, by the direct observation of such primitive

tribes, as now stand on the same level of civilization as the inhabitants of Europe stood in prehistoric times.

The first thing which strikes us as soon as we begin studying primitive folk is the complexity of the organization of marriage relations under which they are living. With most of them the family, in the sense we attribute to it, is hardly found in its germs. But they are by no means loose aggregations of men and women coming in a disorderly manner together in conformity with their momentary caprices. All of them are under a certain organization, which has been described by Morgan, in its general aspects, as the gentile or clan organization.

There is little doubt that at its beginning mankind passed through a stage which may be described as that of "communal marriage;" that is, the whole tribes had husbands and wives in common, with but little regard to consanguinity. But it is also certain that some restrictions to that free intercourse were imposed at a very early period.

With the Esquimaux, and their nearest congeners, the Thlinkets, the Koloshes, and the Aleoutes, we find one of the nearest illustrations of what man may have been during the glacial age. Their implements hardly differ from those of Palæolithic man. Their social organization is of a very primitive kind, though they already have emerged from the stage of "communal marriage," even under the gentile restrictions. They live in families, but the family bonds are often broken; husbands and wives are often exchanged. The families, however, remain united in clans, and how could it be otherwise? How could they sustain the hard struggle for life, unless by closely combining their forces? This they do, and the tribal bonds are closest where the struggle for life is hardest, viz., in North-east Greenland.

It is now known that the primitive Semites, the Greeks of Homer, the Germans of Tacitus, the prehistoric Romans, the early Celts and Slavonians, have all had their own period of clan organization closely analogous to that of the Australians, the Red Indians, the Esquimaux, and other inhabitants of the "Savage girdle." The universality and persistence of the clan organization shows how utterly false it is to represent primitive mankind as a disorderly agglomeration of individuals, who only obey their individual passions and take advantage of their personal force and cunning against all other representatives of the species. Even the Bushmen are described by both Burchell and Moffat as good-hearted, disinterested, true to their promises and grateful, qualities which could have developed only by practice within the tribe.

THE QUESTION OF DUALITY OF MIND.

R. MEADE BACHE.

Monist, Chicago, April.

IT is certainly conceded by all who come in general estimation within the category of thinkers that psychology as formerly studied, without basis in physiology, was most unfruitful as compared with the modern study of it upon that basis. It is, therefore, quite remarkable to find in quarters of repute where psychological problems are discussed, some into which enter, even inferentially, either momentary obliviousness or temporary disregard of truths that are held indisputable by modern thinkers within the lines of the subject indicated. Yet such contradiction and conflict are found in the constantly recurring attempted demonstration of the dual nature of the mind or the soul, call the entity what one will. That man has within his organization tendencies which are relatively higher or lower than others within himself is not to be disputed; but that such mixture of nature is to be regarded as constituting him of dual mental nature is a proposition untenable coincidentally with the maintenance of the proposition that he is in nature physiologically single. In short, it would seem from all that we know, that in every individual, psychical being must bear the same relation to physiological, that the latter bears to physical, and that they are all interdependent. And if this is

* LITERARY DIGEST, Oct. 11, p. 685.

true, the same relations must hold good when the physical and physiological nature degenerate into the pathological, and, we find by observation, that they do hold good. So far, therefore, as the lesson inculcated by Stevenson's "Dr. Jekyll and Mr. Hyde" presents to the popular mind the idea of dual mental nature in man, it is false. Viewed from the scientific standpoint, the case exhibits nothing more nor less than a phase of physical, physiological, and psychical action, terminating in pathological manifestations. Gradually the physical, physiological and psychical natures suffer *pari passu*, and the whole being exhibits profound metamorphosis through the continuous degenerations, so often and so ably described by Dr. Henry Maudsley, in which all will-power passes away, and direful death of all higher attributes finally ensues. During the struggle in this decadence between the will and the instincts, it is natural that it should seem to the uninstructed view, and even to the sufferer himself, that the phenomena witnessed are evidences of a dual nature; but it is surprising to find any one of the present day, who deems himself scientific, implying that the observed changing, mental, moral, and bodily manifestations are not witnesses to coördinated change; it is surprising that any scientific inquirer should lend the slightest countenance to the belief that changed psychical phenomena are possible without changed physical and physiological conditions, and yet that is what we often see proclaimed through maintenance of the proposition of the duality of mental nature.

The point mentioned belongs to the most flagrantly unscientific view of the relations and effects of the forces in play under the conditions discussed. But there may be in the inclusive subject-matter of the question, minor points as to which erroneous views are sometimes presented to the public as emanating from sources, otherwise scientific. Such a case occurred in the October number of the *Monist*, in an article entitled, "The Magic Mirror," by Max Dessoir who "designate[s] the two halves of consciousness that thus operate in greater or less independence of each other—in a figurative sense of course—as super and sub-consciousness, and comprehends the whole as the doctrine of double consciousness, or the double ego."

No one will at this late day dispute the existence in the same individual of sub-consciousness, as distinguished from super-consciousness, but this sub-conscious function of the brain is simply a phenomenon dependent upon cell-storage of the brain, the product of which may or may not ever reach self-consciousness.

But Max Dessoir evidently confounds sub-consciousness with unconscious cerebration. He makes sub-consciousness a primary factor in execution. Now, sub-consciousness is the mere tablet, as it were, upon which impressions are made, and unconscious cerebration that faculty of the brain which, without immediate, and perchance future cognizance of self-consciousness, may evolve from all brain impressions, whether sub-consciously or self-consciously received, thought, of which not even the individual himself becomes aware that he is the possessor, until it is presented to him as a free gift—until in some sleeping or waking moment it presents itself with the startling effect of a revelation.

But the admission of the coexistence in the same individual of unconscious cerebration with self-consciousness is not, as Max Dessoir supposes, an argument for the existence of a dual mentality, or double ego, even in the figurative sense.

That during self-conscious activity of thought on a particular subject, if continued for a long time, sub-consciousness may, through unconscious cerebration, in a measure yield tribute to self-conscious thought is undeniable, for we see their effect sometimes visible in the sudden inspiration of the orator and the writer; but that they are factors in ordinary thought-evolution for immediate use is impossible, for we by definition limit sub-consciousness and unconscious cerebration to pure unguided automatism, while to self-consciousness we concede the direction of all automatic processes that represent conceptions of the mind.

RELIGIOUS.

BUDDHISM AND THE GREEKS.

SYLVAIN LÉVI.

Revue de l'Histoire des Religions, Paris, February.

NOTWITHSTANDING the uninterrupted relations of the Hellenic world with India, from the expedition of Alexander until the last years of the Roman Empire, Greek literature was almost entirely ignorant of the existence of Buddhism, or, at least, knew it very imperfectly. The name of Buddha is found for the first time in Clement of Alexandria, who died about 215 A.D. "There are some Indians," he writes, "who believe in the precepts of Boutta; and they adore him as a god on account of his extraordinary majesty." Saint Jerome, two centuries later, says: "The constant tradition of the Gymnosophists pretends that Buddha, the author of their dogma, issued from the side of a virgin." The immortal name of the Indian reformer, thus consecrated by the Fathers of the Church, penetrated even the fog of the Middle Ages. A contemporary of Louis le Debonnaire, Ratramnus, contrasts with the nativity of Christ the fables "of the *bragmans* about the birth of Buddha, the author of their sect."

Thus was extinguished in the West the last echo of the incomparable religious revolution which had been born on the banks of the Ganges thirteen centuries before. While Buddhism was propagating its precepts of mildness and charity in India, in Persia, in China, in Japan, in the Indo-Chinese peninsula, and the Indian Archipelago, the Hellenic world, to judge from its literature, remained obstinately closed to the ardent missionaries of the Good Law. While millions of human voices were each day invoking in the East, the inexhaustible goodness and the infinite pity of Buddha, the West proclaimed his name hardly three times in a thousand years. It would appear as though an inexplicable fatality had shut out the half of the world from the beneficent doctrine, which, without the aid of arms, was converting races the most diverse, civilized nations and barbarous tribes. This view of the matter, however, is not correct, and there are Indian witnesses who can disprove this conclusion drawn from Greco-Roman literature, and which is so improbable.

There was an active propagandism of Buddhism in the Greek world from its first official expansion. When the grandson of King Candragupta, who had aided Alexander in his victories, adopted the doctrines of Tathâgata, his religious zeal as well as his political ambition prompted him to propagate it and protect, even beyond his frontiers, the Good Religion. The thirteenth edict of this grandson, Piyadasi, engraved about 258 B.C., proclaimed his religious conquests, which, he says, were, among other places, in the dominions of the king of the Yavanas, and of four other kings, who are named. It is undisputed that by the Yavanas in this inscription are expressly designated the Hellenic people and the five kings mentioned have been recognized without difficulty. They were Antiochus, King of Syria; Ptolemy, King of Egypt; Antigone, King of Macedonia; Magas of Cyrene, and Alexander of Epirus. The last named was the son of that Pyrrhus, who was the first to show the Romans the learned tactics of Greece and the formidable elephants of the East. The number of missionaries sent to foreigners must have been considerable. One edict mentions the departure of two hundred and fifty-six missionaries.

After the fall of the dynasty to which Piyadasi belonged there arose a new kingdom, which at first comprised Bactriana, but afterwards extended to the valley of Caboul and the confines of India. This kingdom for two centuries was subject to Hellenic dynasties. The kings of these dynasties usually coined money with Greek inscriptions; but there are several examples, at London, Oxford, and elsewhere, of a coin struck

by Agathocles, one of these kings, which has by its inscriptions a distinctly Buddhist character.

About a half century after Agathocles, Buddhist symbolism appeared on the coins of Menander, a Greek who reigned in the Punjab, and who, it is declared in a Pali manuscript, was fully converted to Buddhism. Greek kings were not the only Greeks who embraced Buddhism. Private persons in business in the delta of the Ganges became fervent Buddhists, as is shown by inscriptions on admirable Buddhist temples still standing in India. A short time before the birth of Christ, Athens saw the unwonted spectacle of an Indian *sarmana*, who after the fashion of his country committed suicide in public. His tomb, with an inscription recording his name and the manner of his death, was still standing at Athens in the time of Plutarch.

These and other facts explain, by a slow infiltration into the western world, the sudden power of the Buddhist current during the first centuries of Christianity. The striking resemblances between Christianity and Buddhism have been noticed for a long time. The analogy of the situations and sentiments does not wholly explain these resemblances. Some of them demand the hypothesis of one borrowing directly from the other. The heresy of the Manichæans is thoroughly impregnated with Buddhism, and is rooted in Buddhist soil.

How can you explain the silence or the ignorance of literature, if Buddhism did really penetrate the Hellenic people? For this strange fact the general spirit of the Greco-Roman period alone is responsible. Encumbered by the knowledge that former ages had accumulated, overburdened by the productions of those who had lived before them, the writers occupied their time more with compiling than discovering, more with copying than observing. The learned companions of Alexander in India had collected an enormous quantity of notes about that country, its people, its manners, its fauna and flora—notes which satisfied the curiosity of all the remainder of antiquity. Acquaintance with India stopped almost immediately after its discovery; six centuries of constant relations added nothing to the information given by Aristobulus, Nearchus, Ptolemy, and Megasthenes, except names and secondary details. If the expedition of Alexander had found Buddhism flourishing in India, following generations would have, perhaps, opened their eyes to the development of that religion, which, unknown in the beginning, remained always a stranger to literature. Besides, the Buddhist propagation was addressed, doubtless, to the lower classes of the Hellenic people, attracted by their genius and tastes to the Orient, and moved by Messianic inspiration, which Christianity alone could satisfy. Isolated by the profound changes in Hellenic society, disdained and thrust aside, the Buddhists did not find among men of letters an interpreter or sympathetic observer. Buddhism, so little propitious to literature in India, was powerless to provoke abroad a literary revival. Its missionaries and catechumens would have been much embarrassed, through the fault of their genius or their education, to give literary expression to their beliefs or their legends. Buddhism brought to the West as to the East the affecting legend of its founder, his simple, touching, and edifying words, his maxims of love and universal charity. This was sufficient to conquer Hellenic souls. The obscure, the oppressed, the poor, found in the words of Buddha something which raised them in their own estimation, which touched their imagination, which made them forget for a time their low estate and the troubles and humiliations of their daily lives by giving them glimpses of a brighter future, when they would find some compensation for the ills they had endured in this life. If Buddhism disappeared from the scene without leaving any recollections of it, politics and geography are alone responsible for its want of success. The land frontier was closed at the west by the empire of the Parthians, so often troubled by wars and dissensions, hostile to India and its creeds. The sea route was long and dangerous; between Egypt and India vessels made but one voyage a year. When the discovery of Hippalus made the relations between the two countries easier, it was too late for Buddhism; Christianity had begun its apostolic work.

SCIENTIFIC CONCEPTIONS OF A SPIRITUAL WORLD.

PROFESSOR DANIEL S. MARTIN.

Christian Thought, New York, April.

THE general idea in regard to science is that it has its beginning and end in the realm of the senses, deals only with sensible phenomena, and their relations with each other, and can know nothing and lead to nothing beyond. In the present paper I propose to show that, notwithstanding all that is said about science as resting on the senses and being limited in its scope to sensible phenomena, it is nevertheless true that:

I. All science involves, and rests upon a body of conceptions purely insensible and immaterial.

II. Science reveals much and implies much more as to the actual existence of a world of phenomena constantly around us, of which our present sense-faculties give no intimation or evidence.

III. Science discloses to us processes and powers at work in the past, that may well be expected to yield, in other places and periods, results surpassing the reach of our highest existing conceptions.

1. It is easy to show that whatever gives unity or stability to science, has its seat and its origin in the realm of the unseen. There are certain preliminary conceptions involved and assumed in the prosecution of any inquiry into the facts of the external world. First among these is the belief in the constancy and universality of what we term the "laws of nature." This idea expressed in the general formula that like causes under like conditions will produce like results, lies at the basis of all scientific reasoning, and is the great safeguard against a hopeless confusion of marvel and of chance. Indeed, we may go farther, and say that not only all science, but all the practical life of mankind is adjusted upon this belief. Yet this is not so much a mere inference from frequent observation, as a necessary dictum of our minds; and we follow it fearlessly and unceasingly into regions far beyond the scope of experience and observation, into limitless depths of time and space, "The reign of law." This is the latest and largest conception of modern science; but the idea itself is one of the most abstract and intellectual kind.

Again the whole department of mathematical science is one of pure abstract conception, a point, a line, a plane, are conceptions not only ideal, but unreal and incapable of real existence at all; position without magnitude, length without breadth or thickness, etc.

Yet waiving this argument even, let us follow the sense philosopher into his own domains; there too, we shall find him equally helpless and inconsistent. He will have very much to say about gravitation and inertia, about the resistance and correlation of forces, about kinetic and potential energy and the like. All this is his stock in trade, his law and gospel, his beginning and end of advanced science, and each and every one of them is a thoroughly and absolutely insensible conception. But this is not all. The scientist who urges upon the world the use and training of the sense-perceptions as the alpha and omega of science, can go not a step in his investigation without discoursing of molecules and atoms; of bonds and valences, of compound radicals and homologous series, of atomic collisions and centres of force, of disease germs and physiological units, and a host of other things of similar characters, all of them unseen and unfelt by the bodily organs, and known or believed in only through the mind. Truly the scientist, as much as the Christian, walks by faith, and not by sight. He lives in an unseen world of laws and powers and existences, of which those untrained to scientific thought are wholly unaware. And if we turn to the history of scientific invention and discovery we shall find that nearly all great achievements have been made by men under the inspiration of ideas as yet unseen and unrealized—in a word by men of faith.

2. Passing now to my second main head, I desire to show that—as before stated—science reveals much, and implies much

more as to the existence of a world of phenomena constantly around us, of which our present sense-faculties give no evidence or intimation. Let us take as a single illustration the limitation of human faculties in the realm of acoustics.

We know that the sensation of sound is produced by undulations, as they are termed, waves or "progressive vibrations" passing through the air or other media, and striking on the fibres of the auditory nerves. Now the human ear is affected by vibrations ranging between certain limits only,—not less than 16, nor more than 38,000 per second. Vibrations above or below these limits cannot give us the sensation of sound, and as the limit of audation varies in different persons, some can perceive sound clearly when to others all is silence. It is quite possible, therefore, that some animals, having a wider range than ours, can hear sounds which we cannot. The very air about us may be teeming with hallelujahs which we cannot hear only because of the limitations of our senses. The sense of light, too, is demonstrably similarly limited.

3. Science shows us finally, that if unseen and unheard realms of beings surround us, they represent advanced forms of development which must of necessity be unintelligible and problematical to our powers of thought. But it also shows that this would be in strict analogy with the past history of all development, in which the material world has taken on aspects, and been filled with beings, successively higher in grade, of which no hint or prediction or understanding could be gained from those below.

CHRISTIANITY AND TOLERANCE.

WILLIAM M. SLOANE.

Presbyterian and Reformed Review, New York, April.

IN all Pagan nations Church and State were identical except when necessity introduced unimportant differences of administration.

Christianity and the State were at variance from the beginning. Constantine and his successors accepting the Church with its ready-formed organization, introduced the new conception of a State Church, the temporal supremacy recognizing and accommodating to itself the ecclesiastical authority. The system culminated in the most amazing of all institutions, the Papacy, which for a time made it doubtful whether all temporal authority was not to be merged into ecclesiastical. The third conception of Church and State was that of Byzantium and her Successor Russia. The advocates of this system argue that if the State is Christian, every citizen is a Christian, and must profess a common creed. Accordingly, the government supports, protects, and regulates the Church. Out of this there was gradually evolved the latest known idea of Europe with regard to Church and State, that of tolerance. The civil authority as in France supports several Church organizations on an equal footing.

But in America there prevails an entirely different belief and practice as to the relation of ecclesiastical and temporal government. It is that of a free Church in a free State. How simple and natural it sounds. And yet no maxim could be more entirely new, nor more profoundly difficult of application. In doctrine, creed, government, form of worship, and in the choice and calling of ministers, the Church is left to absolute liberty. But in this day, it is idle to talk of toleration, where every sect and denomination is equal before the law.

This perfect liberty which we consider an inalienable right is established according to the highest authorities, and the common consent of the people, in our system. But there are, in spite of the advanced theory, certain practical difficulties. It is confessedly the first duty of a State to protect itself. Civil liberty and self-government, are possible, only under conditions of the most perfect political and personal morality. The State, therefore, assumes, and must assume, towards morals, an attitude not only of protection, but also of support. It recognizes, therefore the sanctity of the family, except in one direction—that of

facilitating divorce,—and permits none but the marriage of one man and one woman. By its Sunday laws it safeguards the poor and demands the recognition of the Christian Sabbath as a civil ordinance, an institution founded in the requirements of man's nature. And thus far, at least, the State, in most places, has looked upon religion and morals as inseparable, and thrown its powerful sanction about the reading of the Bible in the public schools.

On every one of these points the American policy has been attacked; and most venomously by the *Index*, the organ of the Liberal League, which demands the taxation of churches, the abolition of government chaplains, the banishment of the Bible from schools, etc., etc.

There is not only a spiritual side to Christianity, there is a practical and rational side. In the duties of the citizen to his fellow-man is a religious element of the highest quality, and that side of religion is transferred to the State and constitutes its religious side. The position that Christianity, like other forms of religious belief, is tolerated here in America, and has no different status or rights is no longer tenable. There has been and still is a morality which is not Christian. Communities, in the past, have lived with tolerable success under its provisions from the secular point of view. We do not, and cannot. Freedom of conscience and freedom of worship have been firmly established up to the point where they might interfere with the welfare of the State and no further. The State of which we are speaking is a Christian State, not a natural State nor a Pagan nor a Mohammedan State; and a State in which the overwhelming majority are Christians and in which all practice, in theory, the morality founded on Christianity, cannot be a secular State in the extreme sense of that word.

It is now claimed, and with powerful argument, that the old theory of the relation of Church and State in this country can no longer meet the existing conditions. State socialism gains ground every day in economic questions, and in the character of legislation. The State which is thus to interfere in our daily lives, can no longer continue neutral in regard to religion and morals, even if it has always been so. We were sure under the old system of a free Church in a free State. The system has not changed, but it looks as if the condition had, and we are now confronted with the problem: Which is to be tolerated in the United States, Christianity or the reverse?

MISCELLANEOUS.

THE ORIGIN OF THE WORD BRONZE.

M. BERTHELOT.

Revue Archéologique, Paris, February.

IT is well known that there have been great controversies about the origin of the name of bronze, which first came into use towards the fifteenth century. I showed in a paper, which has heretofore appeared in this Review, that the name of this composition was found under the Greek form, *brentesion*, in a manuscript of the eleventh century, containing the collection of the Greek alchemists, and I connected the name with that of the town of Brundisium, where, according to Pliny, was made a bronze much esteemed for mirrors.

I have recently found several texts, not hitherto noticed as bearing on the origin of the name, which complete my demonstration.

These texts are five in number, taken from three different manuscripts. One of these manuscripts was discovered in the library of the chapter of canons at Lucca, and contains a little work, reproduced by Muratori in his *Antiquitates Italicae*, and which goes back to the time of Charlemagne. The title of this opuscle is "*Compositiones ad tingenda musiva, pelles et alia*, etc., *aliaque artium documenta*;" that is, "Recipes for dyeing mosaics, skins, and other objects . . . and other technical documents." It is written in a barbarous Latin, mingled with Greek words, and doubtless under the influence

of those Byzantine traditions which were then existing in the south of Italy.

A second treatise, entitled "*Mappae clavicula*," contains the same recipes, placed in a somewhat different order, and also more extended recipes for making jewelry. Of this treatise several manuscripts are in existence. One of them, of the twelfth century, was printed by A. Way in 1847, in the publication *Archæologia*, of the Society of Antiquaries of London, Vol. XXXII., pp. 183-244. Another manuscript of the tenth century was noticed in the library of Schlettstadt, by Mr. Giry, who collated it with care, and has been good enough to send me the result of his examination. In these different works I have found the following five texts:

First, In the Lucca manuscript (Muratori, vol. II., p. 386). *De compositio Brandisii. Compositio brandisii eramen partes II., plumbi parte I., stagni parte I.*, which may be translated thus: "Composition of Bronze: brass (copper), 2 parts; lead, one part; tin, one part."

This is a traditional formula which passed from age to age to our time. It can be found in exactly the same terms in Du Cange's Glossary under the word *Bruntus: Compositio Brundi: sume aeraminis partes duas; plumbi unam; stanni unam*. In the dictionary reference is made to *Palladius, de Architectura*. This title is found elsewhere in Du Cange, but the true author of the book referred to, I have not been able to ascertain, Palladius never having, so far as is known, written a treatise on architecture. The work referred to was probably something put in a manuscript of the Middle Ages along with the works of Vitruvius and his abreviator Palladius, such, for instance, as the opusculum of Cetus Faventinus. The orthography *Brundi* preserves a trace of the origin. However that may be, the formula of the Lucca manuscript is characteristic. It is followed in the same manuscript by this:

Second, Lucca Manuscript (Muratori, vol. II., p. 386). *De compositio brandisii. Alia compositio brandisii. Eramen partes II.; plumbi partem unam; vitri dimidium et stagni dimidium. Commisces et confas; fundis secundum mensuram vasorum; facat et agluten eramenti cum afrinitu*. Which is to say: "Another composition of bronze: copper, two parts; lead, one part; one half glass, one half tin. Mingle and pour out; let it run according to the measure of the vases; the copper is made to combine with the other metals by the aid of the foam of nitre."

Third, In the treatise *Mappae clavicula*, chapter CCXXI, printed in the *Archæologia*, p. 230, we find: *aeraminis partes II.; plumbi partem I.* It is the formula of bronze.

Fourth, In this same manuscript at Schlettstadt, on the last leaves, are found divers isolated recipes, of which the following is pointed out by Mr. Giry: *Compositio brondisio: eramen partes II.; plumbi una; stagni una*. Always the same formula and the same name.

Fifth, Finally in the *Mappae clavicula*, chapter LXXXIX, in the course of a process for silvering it is said: *Brundisini speculi tusi et cribellati*; that is to say; Mirror metal of Brindisi, brayed in a mortar and passed through a sieve, etc.

This last text is quite decisive if connected with the mention by Pliny of the mirrors manufactured at Brindisi.

THE FIRST CATARACT.

GEORG EBERS.

Deutsche Rundschau, Berlin, April.

ANY one who has had experience of the amount of patience, time, and labor required to transport a large Nile-boat over the rapids which are still dignified by the proud name of "Cataracts," must be astonished that the Egyptian Government, under whose auspices the Nile valley has been covered with a network of railways and telegraph wires, has not long since taken measures to remove this hindrance to traffic from the water way connecting Egypt with Khartoum; the more so that facility of communication is of so much consequence to the English Protectorate. The difficulties of the undertaking would be mere child's-play to English engineers, and the results are practically guaranteed. Our newest information with regard to the Cataracts rests on recently discovered

inscriptions which render it clear that the First Cataract, at least, had been made passable for ships in remote antiquity, and this knowledge ought to spur the Egyptian Government on to the immediate construction of a canal through the Rapids, between Aswan and the island of Philæ. No one knows better than the good people of Cairo how much the Rapids impede trade with the Soudan.

Some years ago a railway was laid down for the transport of passengers and goods around the First Cataract; but the costs and delay of transshipping, and the difficulty of dragging the empty boat over the Cataract, or the loss of leaving it behind, proved too serious obstacles for the development of trade.

Under any circumstances a boat cannot stem the current, and even the down stream passage is not without danger, and in the present condition of the Rapids, boats cannot be made use of at all for the transport of either passengers or goods. I have myself made the passage, which is a very exciting adventure, and one to look back on with pleasure, yet I cannot forbear from warning others of the danger.

The inscriptions previously mentioned as bearing testimony to the existence of a canal in ancient times were discovered by Mr. Wilbour, the American archæologist.

These inscriptions, four in number, were discovered on the island Schel. The first and greatest of these inscriptions treats of the grave misfortune due to the failure of the Nile to overflow its banks for a period of seven years, but the characters evidence that the inscription was not engraved until the fourth or fifth century B.C. Moreover, it places the seven years of famine in the reign of King Tosoforthes (Third Dynasty) long before any son of Jacob could have arrived in Egypt. On the same island Mr. Wilbour discovered three other inscriptions on landing on the south-east coast.

The first of these dates from the period, and was inscribed under the auspices, of King Usertesen III. (Twelfth Dynasty), who is represented receiving the emblem of life from Sati, the Goddess of the Cataracts. The inscription which accompanies the portrait runs as follows:

In the 8th year under his Majesty the King of Upper and Lower Egypt, King Usertesen III., the immortal, it pleased his majesty to construct a new canal. The Name of the canal shall be "The best of the way of King Usertesen III. the immortal." On this canal His Majesty voyaged upwards to overthrow the wretched Ethiopians (Kuschches-t.)

Length of this canal, 150 Ells.

Breadth " " 20 "

Depth " " 15 "

The second inscription above the portrait of King Thutmosis I. (Eighteenth Dynasty) runs as follows:

In the 3rd year on the 22 Pachon (17 April, Julian year) His Majesty passed through the canal, flourishing (?) and mighty, on his way to overthrow the wretched Ethiopians (Kuschches-t.)

The third inscription was graven by command of Thutmosis III., the greatest Pharaoh of the Eighteenth Dynasty, and perhaps of all the kings of Egypt. It runs as follows:

In the year 50 on the 22 Pachon (17 April) under His Majesty Thutmosis III. the King of Upper and Lower Egypt, the King commanded to have the canal cleared when he found that it was so stopped with stones that no ship could voyage on it. But His Majesty sailed on it up stream, and his heart expanded (with pleasure) to overthrow his enemies. The name of this canal: "Beautiful is the opening of the way of Thutmosis III. the immortal." The fishermen of Elephantine shall pay the annual tribute on this canal.

The Viennese astronomer, Maler, has determined beyond question that the reopening of this canal above referred to occurred in April, 1453 B.C. It would naturally have been undertaken when the water was at its lowest; and what was possible of achievement by the engineers, stone-masons, and the slaves of Elephantine and Syene three thousand years ago would be child's-play for our engineers. If the First Cataract were made navigable it would not be long before the others would be taken in hand also.

REST AND EXERCISE.

Chambers's Journal, London, March.

PERSONAL hygiene is the science of individual health. Health is not uniform from birth to old age; but if the stock from which our life is drawn be healthy, a reasonable measure of it may be attained at every period throughout life. By attention to rules of living and habits of life, we preserve health, and by neglect we forfeit it.

In whatever way we look at life, two facts stand out in bold relief: we must work, and we must rest. Rest is a sort of store-house, supplying the necessary power for maintaining a constant equilibrium. An entirely sedentary life cannot be healthy for body or mind; and when the struggle for existence becomes so severe that men and women are unable to find leisure for outdoor muscular exercise, the time has arrived for wars, famines, and diseases to sweep off the masses, so as to render the competition less keen.

It has been found that for a healthy, strong adult, the amount of voluntary force he is capable of, without injury to health, in a day's work equals three hundred tons lifted one foot. Professor Parkes says that to preserve health, a man should exercise half that amount, or, in other words, take a daily walk of at least nine miles. It will be found that those who maintain good health have carried out, to a large extent, the rules laid down by scientific men for healthy life. Jeremy Taylor says:

"Every day's necessity calls for a separation of that portion which death fed on all night, when we lay in his lap and slept in his outer chambers. The very spirits of a man prey upon the daily portion of bread and flesh; and every meal is a rescue from one death and lays up for another. And while we think a thought we die, and the clock strikes and reckons in our portion of eternity. We form our words with the breath of our nostrils; we have the less to live upon for every word we speak."

The greater the energy put forth by any part of the body, the larger is the amount of blood supplied. This energy is derived from two sources—the oxygen we breathe, and the food we eat. Whenever a muscle contracts, three things happen: (1) an increased blood supply, (2) an increase of carbonic acid and other waste matters, (3) an elevation of temperature, so that the greater the activity of our bodies the larger the amount of deleterious substances formed; and it is to this healthy activity and change that the happiness of our lives is mainly due. Blood-cells are liberal traders; they give away new goods in exchange for old.

The carbonic acid escapes chiefly by the blood and the skin both acting more vigorously during muscular exercise; and it is calculated that if, in lying down, the air inspired be one volume, in walking one mile an hour it will be increased 1.9 volume, in riding to four volumes, and in active exercise 5½ volumes. The skin acts as a safety-valve, for not only does it get rid of carbonic acid by *perspiration*, but by evaporation it tends to keep down undue temperature.

The aqueous vapor of the breath contains a minute proportion of organic matter. Dr. Hammond proved its highly poisonous nature by placing a small animal under a bell-glass, well supplied with air and free from the influence of carbonic acid gas. In less than an hour it died, poisoned by the emanations from his own body. It is this material that gives the peculiar close smell to confined spaces. Two thousand gallons of air unfit to support life pass through our lungs in twenty-four hours. To prevent deleterious results, three thousand cubic feet of fresh air, at least, are necessary day and night. These facts show how necessary it is to spend a great portion of our time in the open air; and on a bright day, when the sun is sailing like a golden galleon through a sapphire sky, we all feel the electric thrill of life pervading every fibre, every nerve, and every vein throughout our whole being.

It is absolutely essential for the health and happiness of every one that he should have certain intervals of rest from work; and by rest we do not simply mean sleep, but whatever gives pleasure and promotes health. Change of employment, when innocent in itself and in its tendencies, fulfills this object; and the sports of the field are best of all, because they are enjoyed in the open air, in daylight, and demand, as a rule, early rising. But whatever exercise is taken should be graduated and systematic, not violent and sudden; a neglect of these precautions often causes much mischief.

TRAGEDIES AND COMEDIES OF SUPERSTITION.

RUDOLF KLEINPAUL.

Gartenlaube, Leipzig. No. 5.

THE "thirteenth" at table! This is perhaps the most widespread example of a whole group of the absurd fancies of superstition that retain their hold upon the educated classes, and influence them in their daily affairs. The belief that misfortune will surely follow like a curse the unlucky wight who is betrayed into certain acts or situations, is ineradicable. The logical-minded man smiles, with mingled amusement and commiseration, at a solitary instance of this superstition, but if he attempt to combat it, he will be confronted with an amount of "reliable evidence" and personal experiences against which he is powerless.

Not long ago we read in the papers that the superstitious fears of the American Railway employes had carried them to such lengths that Locomotive Engine No. 1,313, of the Pennsylvania Railway, was thrown out of service. The number itself was an eerie one, and as a matter of fact its employment had been attended with such a series of accidents that it became a terror to the whole establishment. On its very first journey it killed two children. In the summer of 1888 it took a plunge off the Latrobe Bridge, killing the engineer, the fireman, and ten other persons, wounding twelve persons, and smashing six cars. After undergoing repair, a month had scarcely elapsed before it ran into a goods train, killing one, wounding three, and causing a general smashup of the cars. A few weeks later the boiler burst, and blew the engineer and fireman into the air, killing the first and severely wounding the second. After repair it was transferred to another line where it wrought considerable damage. Then, one after another, three men were run over by it. Finally some one put the oil can on the furnace, causing an explosion, which seriously injured engine driver and fireman. All these casualties were attributed to the ill-luck of the engine, and as the employes dreaded going with it, it was, as already said, discarded.

The ancients had no locomotives nor railways, but there are interesting stories of unlucky horses which have come down to us from a remote antiquity. Such an animal was the horse of Sejus in the old Roman Empire, a horse endowed with as terrible a fatality as the wooden horse of Troy. I don't know whether it was a speckled or piebald horse, like that against which Octavio Piccolomini, in his day, warned Wallenstein. He was not in any sense a "brute," but not to know him was something to be thankful for. The noble Romans who, one after another, bestrode him had nothing but misfortune; in one way or another he brought all his riders to grief.

His first owner was Æneas Sejus, from whom he got his name. This nobleman was condemned to death by Mark Antony, and died by the hand of an assassin. Sejus then passed by inheritance to Dolabella, stepson of Cicero, who on the fall of Laodicea (B.C. 43) caused himself to be killed by one of his own soldiers, that he might not fall into the hands of the enemy. The conqueror, Cassius, took the horse with the rest of the spoil, and being defeated at Philippi, he, too, died a voluntary death.

As ill-luck would have it, the fatal beast next fell into the hands of the all-conquering Mark Antony, who made him his charger. The consequence was that he was defeated at Actium, and being misled by a false rumor of Cleopatra's suicide, he threw himself upon his own sword.

The fame of the old scoundrel was now thoroughly established, and no one was daring enough to ride the *Equus Sejanus*, until the learned philosopher Publius Negidius Figulus, who was ready to repose trust in the devil, bought him for a ride through the Peloponnesus. Crossing the Eurotas, the horse reared and plunged, reared and backed, and plunged with the philosopher into the flood of a swollen torrent. Horse and rider were never seen again, but the memory of the horse of ill-omen survived for ages, and in the ancient world it was common to say of the victim of ill-luck: "He has been riding the horse of Sejus."

Books.

STROLLS BY STARLIGHT AND SUNSHINE. By W. Hamilton Gibson, Author of "Pastoral Days," "Highways and Byways," etc. Illustrated by the Author. Royal 8vo, pp. 194. New York: Harper and Brothers. 1891.

[Mr. Gibson has here added another volume to the three already published, in the vein which he has worked with so much advantage to his own reputation and the pleasure of his readers. There are as enthusiastic botanists and ornithologists as he—not a few—but none whose pencil can so deftly portray the natural objects which interest them, with their surroundings. The sixty odd illustrations of the book are as pleasant as the text, which is agreeably discursive and, therefore, not inappropriate in a narrative of rambles in fields and woods. In the present volume the author undertakes in "A Midnight Ramble" and "Night Witchery" to tell us how nature looks to him when the stars are out. If any one objects that he has never heard the "Bird Notes" which Mr. Gibson describes, the latter might be disposed to retort with the painter Turner, "Don't you wish you could?" "Bird Cradles" shows a close study of nests. "Prehistoric Botanists" are certain butterflies, which may certainly claim to belong to an old family, if, as Mr. Gibson tells us, they show an uninterrupted lineage of 200,000 years. In "The Wild Garden," the last of the six papers which fill the volume, is a list of the wild-flowers in New England found fragrant by Mr. Gibson—a list which numbers eighty-two species. The volume, made with the same luxury of type, press work, and paper as its predecessors, is especially noticeable for the simple elegance of its binding. A full index of subjects is welcome. Among the multiplicity of subjects treated by the author, we confine ourselves to a digest of his remarks about a "national flower."]

SUMMER after summer, in the newspapers, the public is treated to the annual discussion concerning the choice of a national flower; a perennial crop of mingled wheat, chaff, and tares, which offers much food for mirthful, tolerant, or serious consideration to the consistent citizen, whether he be botanical, natural historical, poetical, or patriotic in his bias. A long list of candidates has been put in the field. If there has been one feature stronger than another in the amiable and entirely needless controversy, it has been that the one and only authorized floral claimant for the nation's honor, the one perfect symbol of the democracy, unity, grace, wealth, prosperity, and generosity of the new continent, should have found only a bare majority of champions. The wonder is that she should have stood in need of a champion at all, when she speaks so ably for herself along every roadside, in every field; wood, and prairie from Nova Scotia to Mexico, and from Puget Sound to Key West—a prophet of El Dorado in the primeval wilderness, and a preordained embodiment of the new and shining light which has since won the baptismal name of "America!" "What shall be our national flower?" is it asked? Say rather, What *is* our national flower? What other *could* it be than the *golden-rod*?

Let us look at a few of its most popular fair competitors. The mountain-laurel and the wild rhododendron are the choice of many, but these flowers are without any inherent claims to consideration as a national emblem. Like the golden-rod, they are distinctively American botanical types, it is true, and natives of the primeval woods, but there the resemblance ceases; for, unlike the golden-rod, they shrink from the haunts of man, and are fast becoming exterminated in his path.

And here is Epigæa, with hesitating step. No, "my pretty recluse!" We want no trailing arbutus on our shield or banner; no shrinking blossom that must be sought out in its exclusive nook, and which permits itself to be trodden underfoot without a token. The shy, blushing bloom, hiding its face beneath its leaves, is no symbol for a country that looms upon the horizon of the world and beckons to all mankind. The golden-rod alone does this.

"The fringed gentian?" say you. A faithful American type, truly, but it is not wide-awake enough to meet the requirements of an ensign. We want no fair-weather blossom that loses heart at every cloud or drop of rain. Give us an ensign that is always flying its colors, a flower with the same bright face night or day, rain or shine; one that is known not merely to the poet, and the swain, and the botanist of a restricted vicinity, but to the commonwealth. Such is the golden-rod.

The cardinal-flower has had many warm votaries. But it is known in a comparatively restricted section of our land only, and its name is against it. The dandelion is a naturalized foreigner—and the same "dear common flower" the world over—Asia, Africa, Europe. There is nothing distinctively American about it. The pond-lily has a number of sponsors, but has no notable distinction from its foreign counterparts save its perfume. The wild-rose and the violet have

come forward as candidates. Where is the country on the globe, however, which will not show us this same wild-rose and violet?

The golden-rod can say of herself what can be said of no other plant:

"I am a member of a hardy American family, which has always been true to its native sod. There are nearly one hundred of us, all told, gladly living among you, a united family, true gold, without alloy, having long ago sentenced our only two black sheep to Europe in exile.

"We belong to a noble order known as the *Compositæ*, which means a *unit composed of many*, each of my golden stars being composed of many flowers; and our immediate family is called *Solidago* by your prophets, which name, as one of them affirms, is 'derived from *solidus* and *ago*, to draw together, to join, to make whole.'

"Am I not, indeed, the true emblem of the Nation? My being is a harmonious assemblage of individuals with hearts that beat as one; and since the distant time when 'America' was christened, *E pluribus unum* has been my motto."

It will certainly be a surprise to most people to know that the genus is practically confined to the American continent—a rare botanical phenomenon—and that of the nearly one hundred American species, *seventy-eight* are found in the United States. The two sole European species, unlike hundreds of other floral immigrants, have never been seen here, much less naturalized.

Considered in the abstract, its conspicuous beauty alone is a sufficient champion; its recommendations of color, grace, and stately ornamental symmetry being self-evident, while it lends itself to all manner of art treatment or conventional decoration. Consistency requires that our Union should be a *composite* flower, and one that is a true child of the soil. Among our native *compositæ*, there are but two genera with the slightest ground for rivalry, the golden-rod with seventy-eight species, and the *asters*, with one hundred and twenty-four. But who would hesitate a moment between the former and the royal group that wears the "purple?"

No, the question is not "What shall be our national flower?" The *Solidago* is our national flower, and ever will be, even though it continue to cry in the wilderness.

THE DISEASES OF PERSONALITY. By Th. Ribot, Professor of Comparative and Experimental Psychology at the College De France, and Editor of the *Revue Philosophique*. Authorized Translation. 12mo, 157 pp. Chicago: Open Court Publishing Co. 1891. Cloth, 75 cents.

[After pointing out that the old metaphysical conception of the ego as a perfect unity, simple and identical, is impossible, unless we attribute to it a supernatural origin, the author passes on to the investigation of the problem by the science of experimental psychology, and guides to the general conclusion that the unity of the ego, in a psychological sense, is the cohesion during a given time of a certain number of clear states of consciousness, accompanied by others less clear, and by a multitude of physiologic states which without being accompanied by consciousness like the others, yet operate as much and even more; that even in a relative sense perfect unity is rare; that the mind is not the one-entity of the Spiritualists; that in fact it is a coordination oscillating between two extreme points at which it ceases to exist, viz., perfect unity and absolute incoordination; and supports his views by numerous pathological cases, which in their turn are explicable only on the theory which regards mind as a phenomenon attending the operations of the brain, and the hallucinations of diseased personality as a want of coordination due to physiological disturbance.]

It would be idle to define consciousness as, "the fact of being conscious." Like all general terms consciousness must be resolved into concrete data. Will, in general, does not exist, but volitions, and, in like manner there is no consciousness in general, but states of consciousness. The fact of being conscious is merely a final fact. Physiology teaches that its production is always associated with some action of the brain. The reverse, however, does not take place. All psychic activity certainly implies nervous activity; but all nervous activity does by no means imply psychic activity. Consciousness, accordingly, is something superadded.

Every state of consciousness is a complex event, conditioned by a particular state of the nervous system. This nervous process is not an accessory, but an essential part of the event, and moreover, is its basis, and fundamental condition. As soon as produced, the event exists *in* itself; as soon as consciousness is added to it, the event exists *by* itself.

This hypothesis easily explains how all manifestations of psychic

life, sensations, desires, feelings, volitions, memories, reasonings, inventions, etc., may alternately be conscious and unconscious. The physiological conditions remain the same, and consciousness is but a perfectionment. But we are still very far from being able to prove that consciousness has its counterpart in certain physiological conditions, and we may be sure that consciousness itself cannot furnish these revelations. Nevertheless, it explains a principal characteristic (not a condition) of consciousness, viz., its intermission.

It is not merely a logical deduction, but a fact that when a physiological state has become a state of consciousness, it has, through this very fact, acquired a particular character. Instead of occurring in space merely, it assumes a position in *time*; it has been produced after this, and before that other thing, while in the unconscious state there was neither a before nor an after.

For example: Volition is always a state of consciousness—the affirmation that a thing must either be done or prevented; it is the final and clear result of a great number of conscious, subconscious and unconscious states; but once affirmed it becomes a new factor in the life of the individual; and in the assumed position, it marks a series, *i. e.*, the possibility of being recommenced, modified, prevented. Nothing similar exists in regard to automatic acts that are not accompanied by consciousness.

The appearance of consciousness upon earth was a fact of the greatest magnitude. Through it, experience, that is an adaptation of a higher order, became possible to the organic animal. Experimental psychology does not discuss its origin; it accepts consciousness as a dictum.

The sense of personality which Condillac aptly called the basic feeling of existence, is the feeling which ceaselessly warns us of the presence and actual existence of our own body. Through this feeling the body incessantly appeals to the ego *as its own*, and through it the spiritual subject feels and perceives itself to exist, locally, as it were, within the limited extent of its organism. Like a constant unflinching admonisher it renders the state of the body incessantly present to consciousness, and thus in the most intimate manner, displays the indissoluble bond subsisting between psychic and physiological life. Everywhere and always this consciousness of the organism is the basis upon which all individualism rests.

[After citing cases of paralysis in which the affected limbs, contributing nothing to consciousness, are regarded by the subject as outside his own personality, the writer passes on to the consideration of the pathology of nervous disease, accompanied by hallucinations, in which the subject loses his identity, either permanently, or is subject to alternating periods of loss and recovery of identity, playing in turn the part proper to the two *roles*; and finally enforces the conclusion that the sense of personality or individuation is due to a series of organic sensations coördinated in time, and linked together by memory; that these are liable to be interrupted by disease of the nervous system, producing incoördination, and a more or less thorough temporary or permanent breach with the past; and that consequently consciousness is something superadded to organic life, but not a substance existing apart from it.]

THE ELEUSINIAN AND BACCHIC MYSTERIES; A Dissertation. By Thomas Taylor, Translator of "Plato," etc., etc. Edited with Introduction, Notes, Emendations, and Glossary, by Alexander Wilder, M.D. With 85 Illustrations by A. L. Rawson. Fourth Edition. 8vo, pp. 258. New York: J. W. Bouton. 1891.

[There are several old authors who have reason to be grateful to Mr. Bouton for the loving care he has given to the re-publication of their works. With none of them has Mr. Bouton taken more pains than with this beautiful edition of Taylor's "Eleusinian Mysteries," a production of the De Vinne Press, and which, by its admirable type, press work, and paper, its broad margins and the elegant simplicity of its binding, does honor to American book-making, and will be sure to find a place on the shelves of all fastidious book collectors in the United States. The book, moreover, is a centennial publication, since the work was published first in 1791. Thomas Taylor, the author, was known in his lifetime as "The Platonist," although he ought rather to have been called a "Neo-Platonist," since he was less concerned about the pure doctrines of the Academy than with those professed to be built thereon by the School of Alexandria, which were patronized by the Emperor Julian, and advocated by the Sophists as a rival to Christianity. These Neo-Platonic doctrines Taylor asserted that he believed. Some very hard things were written about Taylor in his lifetime—perhaps nothing harder than by a writer in *Blackwood's Magazine*, as long ago as 1825. This writer found three faults with Taylor: 1st. That he was an ass; 2d. That he knew nothing of the religion of which he was so great a fool as to profess himself a votary; 3d. That he knew less than nothing of the language about which he was continually writing. If it be objected that the reader gets no very clear idea of the Mysteries from the volume before us, it may be answered that he gets as clear an idea as possible, the subject being obscure, and likely always to remain so. Moreover, no one has added anything appreciable to Taylor's account. Dr. Wilder, in the Introduction, argues in favor of the hypothesis of Taylor, and tells us that he has endeavored to obviate the principal difficulties due to the peculiarities of style

which characterize the translations. In the illustrations, the work of ancient artists, who depicted the costumes of priests and their attendants, the fauns and satyrs, the sacred vessels and implements used in celebrating the Mysteries, in the orgies, and in the theatres, has been carefully followed. There are also a translation of a well-known passage from Schiller's "Piccolomini;" translations of the Orphic Hymns and Hymn to Cleanthes, and a Glossary and List of Illustrations."]

THE Eleusinian and Bacchic Mysteries once represented the spiritual life of Greece, and were considered for two thousand years and more the appointed means for regeneration through an interior union with the Divine Essence. However absurd, or even offensive, they may seem to us, we should hesitate long before we venture to ridicule what others have esteemed holy. We can learn a valuable lesson in this regard from the Grecian and Roman writers, who were accustomed to treat the popular religious rites with mirth, but always spoke reverently of the Eleusinian Mysteries. These were the most celebrated of all the sacred orgies, and were called, by way of eminence, *The Mysteries*. Although apparently exhibiting features of an Eastern origin, they were evidently copied from the rites of Isis in Egypt, an idea of which, more or less correct, may be found in *The Metamorphoses* of Apuleius and *The Epicurean* by Thomas Moore. Every act, rite, and person engaged in them was symbolical; and the individual revealing them was put to death without mercy. So also was any uninitiated person who happened to be present. Persons of all ages and both sexes were initiated; and neglect in this respect, as in the case of Socrates, was regarded as impious and atheistical. To some of the interior mysteries, however, only a very select number obtained admission. The Hierophant who presided was bound to celibacy, and required to devote his entire life to his sacred office. The sacred Orgies were celebrated every fifth year. They began on the 15th of the month which we call September, and lasted eight days.

The dramatic spectacles of the Lesser Mysteries were designed by the ancient theologians, their founders, to signify occultly the condition of the unpurified soul invested with an earthly body, and enveloped in a material and physical nature; or, in other words, to signify that such a soul in the present life might be said to die, and that on the dissolution of the present body, while in this state of impurity, it would experience a death still more permanent and profound. But notwithstanding this important truth was obscurely hinted by the Lesser Mysteries, we must not suppose that it was generally known even to the initiated persons themselves; for as individuals of almost all descriptions were admitted to these rites, it would have been a ridiculous prostitution to disclose to the multitude a theory so abstracted and sublime. It was sufficient to instruct these in the doctrine of a future state of rewards and punishments.

The Greater Mysteries obscurely intimated, by mystic and splendid visions, the felicity of the soul both here and hereafter, when purified from the defilements of a material nature, and constantly elevated to the realities of intellectual, or rather spiritual, insight. Hence, as the ultimate design of the Mysteries, according to Plato, was to lead us back to the principles from which we descended, that is, to a perfect enjoyment of intellectual or spiritual good, the imparting of these principles was doubtless one part of the doctrine contained in the secret discourses; and the different purifications exhibited in these rites, in conjunction with initiation, were symbols of the gradation of virtues requisite to this reascend of the soul.

FIRST STEPS IN ELECTRICITY; Designed for the Entertainment and Instruction of Young People at Home and in School. By Charles Barnard. 12mo, 141 pp. Charles E. Merrill & Co. 1891. Price, 75 cents.

THE aim of this book, the author tells us, in a prefatory note, is to describe a number of simple and inexpensive experiments in electricity that can be performed in schools, the lecture-room, and the home circle, and further, to enable the reader to obtain a general idea of the laws governing the manifestations of this force in nature, and to see how this force is used in the arts, in business, and in manufactures, and to enable all who wish to get a notion of the general principles underlying the great modern inventions in electricity. The method of instruction is by stimulating the student to a series of experiments simple, and free from danger, and to guide him by easy stages through the first steps in questioning nature, to Magneto-Electricity, the Telegraph, the Telephone, the Dynamo, Electric Motors, and the Storage Battery. On page 140 is a fac-simile of the message "What hath God wrought," the first telegram sent on Morse's first instrument.

The Press.

POLITICAL.

THE PRESIDENT IN THE SOUTH.

President Harrison and party started from Washington, on their tour of the country, at midnight of April 13. The first part of the route was through the Southern States. The receptions given the party in all the cities where stops were made were marked by great courtesy and warmth. We reproduce characteristic parts from the brief speeches made by the President. At Chattanooga (April 15), he said:

All things are changed, except that the flag that then [in war times] floated over Chattanooga floats here still. (Cheers.) It has passed from the hands of veterans who bore it to victory in battle into the hands of the children, who lift it as an emblem of peace. (Cheers.) Then Chattanooga was war's gateway to the South; now it is the gateway of peace, commerce, and prosperity. (Cheers.) There have been two conquests—one with arms, the other with the gentle influences of peace—and the last is greater than the first. (Cheers.) The first is only great as it made way for that which followed; and now, one again in our devotion to the Constitution and the laws; one again in the determination that the question of the severance of the Federal relations of these States shall never again be raised, we have started together upon a career of prosperity and development that has as yet given only the signs of what is to come. I congratulate Tennessee, I congratulate this prosperous city, I congratulate all those who through this gateway give and receive the interchanges of friendly commerce, that there is being wrought throughout our country a unification by commerce, a unification by similarity of institutions and habits, that shall in time erase every vestige of difference, and shall make us, not only in contemplation of the law, but in heart and sympathy, one people. (Cheers.)

Birmingham (Ala.) was reached on April 16. In his remarks there he said:

We are citizens of one country, having one flag and one destiny. We are starting upon a new era of development, and I hope this development is to keep pace and to be the promoting cause of a very perfect unification of our people. (Cheers.) We have a Government whose principles are very simple and very popular. The whole theory of our institutions is that, pursuing those election methods which we have prescribed under the Constitution, every man shall exercise freely the right that the suffrage law confides to him and the majority, which, if it has expressed its will, shall conclude the issue for us all. There is no other foundation. This was the enduring base upon which the fathers of our country placed our institutions. Let us always keep them there. Let us press the debate in our campaigns as to what the law should be; but let us keep faith and submit with the reverence and respect which is due to the law when once lawfully enacted. (Applause.) The development which is coming to you in these regions of the South is marvelous. In ten years you increased your production of iron about 300 per cent.—nearly a million and a quarter of tons—and you have only begun to open these mines and to put these ores to the process of reduction. Now, I want to leave this thought with you. In the old plantations of the South you got everything from somewhere else: why not make it all yourselves? (Cheers.)

The following is from his speech at Memphis (April 17):

I beg to assure you that I carry from the great war of sentiment no ill-will to any. (Cheers.) I am glad that the Confederate soldier, confessing that defeat which has brought him blessings that would have been impossible otherwise, has been taken again into full participation in the administration of the Government; that no penalties, limitations or other inflictions rest upon him. I have taken and can always take the hand of a brave Confederate soldier with confidence and respect. (Great cheering.) I would put him under one yoke only; and that is the yoke that the victors in that struggle bore when they went home and laid off their uniforms—the yoke of the law and the obligation always to obey it. (Cheers.) Upon that platform, without distinction between the victors and the vanquished, we enter together upon possibilities as a people that we cannot overestimate. I believe the Nation is lifting itself to a new life, that this flag shall float on unfamiliar seas and that this coming prosperity will be equally shared by all our people. (Prolonged cheering.)

At San Antonio, Tex. (April 20), he said:

I am glad to know and to have expressed my satisfaction before that here in this State of Texas you are giving attention to education; that you have been able to erect a school fund, the interest upon which promises a most magnificent endowment for your common schools. These schools are the pride and safety of our State. They gather into them upon a common level with us, and I hope with you, the children of the rich and poor. In the State in which I dwell everybody's children attend the common schools. This lesson of equality, the perfect system of which has been developed by this method of instruction, is training a valued class of citizens to take up the responsibilities of government when we shall lay them down. (Applause.)

I hope every one of your communities, even your scattered rural communities, will pursue this good work. I am sure this hope is shared by my honored host, Governor Hogg, who sits beside me (applause), and who, in the discharge of his public duties can influence the progress of this great measure. No material greatness, no wealth, no accumulations of splendor, are to be compared with those humble and homely virtues which have generally characterized our American homes. The safety of the State, the good order of the community—all that is good—the capacity, indeed, to produce material wealth, is dependent upon intelligence and social order. (Applause.) Wealth and commerce are timid creatures; they must be assured that the nest will be safe before they build. So it is always in those communities where the most perfect order is maintained, where intelligence is protected, where the Church of God and the institutions of religion are revered and respected that we find the largest development in material wealth. (Applause.)

"FERVOR, TOLERANCE, PATRIOTIC SINCERITY."

Louisville Courier-Journal (Dem.), April 17.—There is running through all the short speeches made by the President a fervor, a tolerance, a patriotic sincerity for which the people were not prepared. The misconception of the personal character of the President, if it is to be shown to be a misconception, has been due to his public actions and to his messages to Congress. It is difficult to reconcile these recent utterances with the message sent by the President to the last session of Congress, or to believe that the man who is ready and even eloquent when called to the platform as his car passes through the cities and villages of the South is the same man who welcomed the visiting delegates to Indianapolis, in 1888, with speeches breathing out threatenings and slaughters to all opponents. But we do not wish to dwell on these inconsistencies and contradictions; we prefer to listen to such remarks as the President made at Knoxville, at Chattanooga, and at Atlanta, and to remember that they came from the President of the United States, the ruler over a great and a united people, and to join with him in rejoicing that the conflict which a quarter of a century ago raged over those fair fields, and thundered from those mountain-tops resulted, not in a divided country, but in a closer and a more glorious Union. It is well, for a time, that there should be a truce to partisan strife, and the President be received in the spirit in which he comes. His words are more than fair; his utterances have an eloquence of their own that is as creditable to the intellect as it is to the feeling of him who utters them. It is difficult to make a short speech; it is many times more difficult to make half a dozen a day. The President speaks well, clearly, concisely, and yet in each address there is something above the commonplace—something that appeals to the best instincts of the American people.

MOTIVES CALLED IN QUESTION.

Charleston (S. C.) News and Courier (Dem.), April 17.—The receptions that have been and will be extended to the President in the South are purely matters of politeness. They are entirely lacking in sincerity on both sides. The President does not believe what his hosts tell him about their high regard for him, and they take all of his statements about his deep affection for the South with a liberal allowance of salt. In the matter of hypocrisy the President has met his match from the time he struck the old "Rebel" soldier, with tears of joy in his Confederate gray eyes at Jonesboro, Tenn., to the time of his departure from Marthaville, Ga. If the President likes this kind of thing, he will doubtless have enough of it before he turns his back on the South, as he is certain to do in every sense so soon as he passes beyond its borders. We hope that he will enjoy the circus as much as the reception committees and the "patriotic" people, who will all break out into a hearty laugh about "how we fooled the old man" when he gets out of sight. We are glad that the President is traveling in the best style and that he will make his journey surrounded by all the comforts and conveniences that art and genius can supply. We would not have him live in a log cabin simply because his grandfather did so, nor would we have him drive around the country in an ox-cart nor yet in a stage-coach. If he wants to spend \$40,000

out of his salary of \$50,000 a year, it is his own business, and the more he spends on his trip through the South the better the South will like it. If he be impressed by the flitting glimpses that he shall get of the Southern people and return to Washington with the impression that the South is not yet sufficiently subdued to accept the Force Bill and negro rule, which he has exhausted his ingenuity and power to place upon it, his long journey will not have been in vain.

THE SOUTH'S LOYALTY DEMONSTRATED.

Atlanta Journal (Dem.), April 16.—President Harrison, in his speeches here and elsewhere during his trip, has avoided partisanship or sectionalism, and has been greeted and welcomed by the people in a similar spirit. What he has seen and heard cannot have failed to convince him, if he had any doubts before, of the loyalty of the Southern people to the Government of which he is the head, and of their patriotic emulation with other sections in the purpose to maintain it in its integrity and in accordance with the principles upon which it was founded. Gen. Harrison's previous visit to Atlanta was in the character of a hostile soldier, bent on warfare and subjugation. He left it then smoking in ruins and a picture of desolation. He returns now as the head of a restored Union of States, with the olive branch in his hand, and is cordially, even enthusiastically welcomed upon the spot upon which he formerly stood in hostile array, and by the people upon whom he then made war. He sees a magnificent city built upon the debris of the Atlanta of 1864, and an industrious and peaceful people instead of the poorly-clad and half-starved soldiers who then confronted him.

ENLIGHTENMENT FOR THE PRESIDENT.

Petersburg (Va.) Index-Appeal (Ind.), April 18.—When Mr. Harrison was elected to the Presidency of the United States, the hope was indulged by the people of the South that, on account of blood and family traditions, this section would find a friend in him that would commiserate its misfortunes, respect its social instincts and, without disloyalty to the principles of the Republican party, encourage its industrial development and progress to the end of its complete rehabilitation in prosperity and wealth and its restoration to its old-time importance and power as a part of the Federal Union. So strong was this feeling in Virginia that but for local combination and manipulations (and almost in spite of the machinations of leaders) Mr. Harrison would have carried the State beyond doubt. The result, however, has been a sad disappointment of these hopes. No President since the war—not excepting Grant or Cleveland—has evinced more bitterness and less sympathy for the South than Mr. Harrison. His tone, personal and official, towards the South has been sectional and truculent. No Southern Republican has been found worthy of a place in his Cabinet, though he had more and better material in the South to select from than Mr. Hayes had,—and that material was Republican, too. The cordiality and spontaneity of the receptions everywhere extended Mr. Harrison in the South so far will do much to enlighten the President as to the real character of our people, and to convince him that the war is over in the South, at least. He will see, also, in the wonderful industrial development in this lately impoverished section, ample opportunity to serve the whole country by abandoning sectional narrowness, and encouraging a growth of National good feeling.

FAIR WORDS, BUT HOSTILE DEEDS.

Nashville American (Dem.), April 18.—Mr. Harrison's speeches on his Southern tour have thus far been felicitous in sentiment and language and in admirable taste. If we could forget the many evidences of narrow, intolerant, and malignant sectionalism which have pervaded all his official utterances and measure him by these perfunctory, but well-spoken compli-

ments, we should think no man more concerned for our happiness and prosperity than he. But every business man in the South who is not a bitter partisan Republican will tell Mr. Harrison that he is one of the South's worst enemies, and that if his pious prayer prevail it will be because Providence will answer the words of his mouth by defeating the work of his hands. Let Mr. Harrison talk with the leaders in industrial enterprise in every Southern community, regardless of politics, and if they are not too courteous to tell him the truth they will tell him that all the artificial terrors and factitious alarms which have accompanied "Free Trade" movements have been as nothing compared to the deep, anxious, and genuine apprehension caused by his high tariff, Force Bill Administration.

HE SHOULD HAVE VISITED VICKSBURG.

Jacksonville (Fla.) Times-Union (Dem.), April 17.—President Harrison ought to have visited Vicksburg before crossing the Mississippi in order to see if his negro postmaster there is properly protected against possible violence from the exasperated citizens. It would have been opportune if he had visited Vicksburg the other day when the citizens held an indignation meeting and passed resolutions denouncing Jim Hill's appointment. The white Republicans are about equally indignant, and it is probable that the President will fail in his calculation of having a solid Harrison delegation made up by Hill to represent Mississippi in the Republican Nominating Convention.

REPRESENTATIVE NORTHERN COMMENT.

New York Herald (Ind.-Dem.), April 20.—Mr. Harrison could receive no warmer welcome in the blackest of black Republican centres than he has received in the Democratic South. This is one of the most gratifying signs of the times—a proof, if any were needed, that the old has passed away and all things have become new. The speeches of the President have been light, rhetorically suave and conciliatory, with a very agreeable after-dinner flavor. His references to matters of local pride have aroused enthusiasm, but his reiterated statement that the issues of other days ought to be buried, that we should so actively busy ourselves in preparation for a radiant and alluring future that no time is left to recall the differences which have cost us treasure and life, is everywhere received with the cheers of universal approbation.

New York Evening Post (Ind.), April 20.—It is not true that "the Confederate soldier has a full, honorable, and ungrudging participation in all the benefits of a great and just Government;" that "no penalties, limitations, or other inflictions rest upon him." On the contrary, he is absolutely debarred from entrance into the army, Section 1218 of the Revised Statutes, enacted on the 28th of July, 1866, reading as follows:

No person who has served in any capacity in the military, naval, or civil service of the so-called Confederate States, or of either of the States in insurrection during the late Rebellion, shall be appointed to any position in the Army of the United States.

The really significant feature of this matter, however, is not the fact that Mr. Harrison was guilty of a serious blunder of ignorance or forgetfulness. The most curious and interesting circumstance is the fact that it was Mr. Harrison's vote in the Senate five years ago this very month which turned the scales and kept on the statute-book the most odious and galling of all the discriminations which could possibly be placed upon the Confederate soldier. The incident is well worth recalling at this time. In the narrowness of his partisanship and sectionalism in 1866 he declared himself in favor of still denouncing the ex-Confederates as "rebels," who were unfit to be trusted with commissions in the army. A Southern trip in 1891 has opened his eyes to the gross injustice of his old attitude, and he now publicly recants. It is a great gain to the cause of nationality to have a Republican President with such a record at last converted to broader views, because it insures the final

dropping by his party of the whole bloody-shirt outfit, with its sneers of "rebel" and "traitor" against the man whom Mr. Harrison now calls the "brave Confederate soldier."

New York Sun (Dem.), April 18.—Gen. Harrison has been making some patriotic and sensible speeches in the South. Seeing with his own eyes the progress made by the Southern States, and the evidences of their devotion to the Union and the Constitution, does Gen. Harrison still think that the work of unification would be advanced by the Force Bill? Does he find that the Southerners are less patriotic, less interested in pure and free government than the people of Indiana? It is very well to talk about the gentle influences of peace. No part of the country is more susceptible to them or more appreciative of them than the South, which has suffered so much from war and from the guerilla policy of the Republican party. The Force Bill was not a gentle influence of peace. It was a cordon of Federal bayonets. Does Gen. Harrison still believe that there is any necessity for their use at the South?

Philadelphia Ledger (Ind.-Rep.), April 17.—These speeches are always intermingled with the plain and simple presentation of some wholesome doctrine, or some strong declaration calculated to stimulate the reawakened patriotism of the Southern people. What he says is imbued at the same time with the kindest spirit as an American and with the frankness of a soldier; and down there in Tennessee and Georgia, in the neighborhood of Resaca, they know he was a soldier in the front line of battle, where bullets swept by in fierce flights and the death-call was imminent. His frank and friendly talk they take kindly from him, because, he being a soldier, the war is over with him.

Cleveland Leader (Rep.), April 17.—It is a pleasure to note the very cordial reception which is being given President Harrison throughout the South. Partisanship has thus far been put aside and political animosity swallowed up in the high regard felt for the great office. This is as it should be, and speaks well for the progress of the South, which has long been the most bitter and uncompromising section of the country politically. Now Southern hospitality has overcome Southern partisan feeling, and given the whole country cause for congratulating itself.

BLAINE'S LAST NOTE TO RUDINI.

New York Herald (Ind.-Dem.), April 17.—We have only to read between the lines of the statement made by the Marquis Rudini in the Chamber of Deputies at Rome yesterday to see that the Italian Premier is opening his eyes to the fact that, in the expressive lingo of the Wild West, he has "bit off more than he can chew." He takes pains to explain that he has not yet received the text of Mr. Blaine's latest note, but has only read a cabled synopsis in the Roman press. It is evident, however, that this has been sufficient to satisfy him that the position taken by the Government at Washington is impregnable and that the United States is not to be bulldozed by any Italian bluster. Having realized this significant truth the Premier is now confident that "the matter will be settled without creating political difficulties between Italy and America," expresses the "hope that means of conciliation honorable to both countries will be found," and even confesses that "if it were proved impossible to obtain a favorable solution of the problem grave complications would not arise." Whether the Italian Premier now feels that he has satisfied the Italian politicians at home we don't know. But it is evident that he has realized the blunder made in dealing with the American Government, and he will doubtless realize it more fully when he peruses the text of Mr. Blaine's latest note. In that the position of the Nation is stated by the Secretary with a clearness and firmness that show the folly of the Italian demand and the futility of attempting to maintain it. The United States is not an insurer of the lives of aliens resident here. It cannot guarantee

its own citizens absolute protection against sudden outbreaks which no power can always prevent or vigilance foresee. Citizens as well as aliens must look to the local courts for the punishment of rioters. As for indemnity, the Government may or may not be responsible. That is a question for executive consideration in the first place, and for Congressional action if money is to be paid. That is the position of the United States toward Italy and every foreign Power. It was the stand taken by the Government when a demand was made by Spain, years ago, and more recently when demands were made by China. Italian subjects are entitled to no higher protection in the United States than is accorded Spanish or Chinese, French or German, English or Russian.

Cristoforo Colombo (New York), April 18.—The American press pronounces Mr. Blaine's last dispatch to the Marquis di Rudini a masterpiece. This is the natural result of the Chauvinism which makes a people ridiculous and often unjust. Yet such is human nature. You see this mamma that has on her knees a marmot yellow as a lemon, with a snotty nose, bleary-eyed, skinny, suffering, phthisicky, ugly as the devil. Tell the mother that her baby is not pretty; she will fly at your eyes and would cut your throat, if she dared. In her sight the infant is more beautiful than Apollo. That exactly describes Chauvinism. America for the Americans! But we also are Americans and America is as much ours as theirs. The American hates foreigners, although he himself is a foreigner in this land. Thence it is that there is no consideration for law and justice. Everything American is good, everything foreign is bad; and thus America is always right, especially when she is wrong. Hereafter we shall put little trust in the good will of the Federal power. Very probably Italy will not be indemnified. Of war between the two countries it is simply ridiculous to speak. You might as well talk about climbing to the moon. The American press has taken its position, from which it does not withdraw. At present the Mafia is served up in every form. Mafia is a fashionable word; they telegraph it from Berlin, from St. Petersburg, from the heart of Africa. But if the Mafia exists, why do they not take it in hand, why do they not hang as many of the society of the Mafia as can be convicted? No decent Italian would object to such a course. For ourselves, we would go farther; we would clap our hands in approval.

New York Tribune (Rep.), April 17.—It is much to be hoped, in view of the exceedingly amiable and dignified character of Mr. Blaine's latest note, that Italy will at once stop this pompous business, return her Minister and take up the controversy in a rational and friendly way. When the New Orleans riot occurred the people of the United States were shocked beyond expression. They properly felt that its conduct was a cruel reflection upon American civilization, an unjustifiable horror. They would have been more than willing to do all that a generous people could do to atone it. But their attitude has changed, and Italy has herself to thank that they stand now on right and not on grace; on naked justice, not on generous instinct. They look now not merely at the fact that an angry mob has overridden American law and order, but at the other facts that the ruffians who provoked that uprising were fugitive criminals, outlawed in their own country, here not in conformity to law but in rank defiance of it, whose crimes had terrorized a community, paralyzed its courts, and corrupted its politics. If this is not true they will pay Italy's bill. If it is true, for her own honor's sake Italy should be quick to withdraw it.

Kansas City Times (Dem.), April 16.—Justice to the United States and to Mr. Blaine will impel all men of fair minds to say that the letter from the State Department to the Italian Government is an able statement of our position. Whether the Secretary has conducted the affair with the best skill heretofore—and about some of his steps there may be doubt—this last message is an unanswerable recitation of the rights and powers of the United States.

It will be upheld by Americans of all parties. A Nation would be unanimously ready to stand by it against all the monarchies of the old world if it were necessary.

THE CREDIT CLAIMED FOR THE PRESIDENT.

Frank Leslie's Illustrated Newspaper (Rep.), April 18.—From the best authority we learn that the hand of President Harrison has been firmly at the helm during the recent outbreak of feeling towards the United States on the part of the Italian Government. When others advocated conciliation, he stood firmly for the American side of the question. He held that if this Government was right, it could not afford to withdraw one step from the stand it had taken. Though no public mention of the fact has been made, it is still the truth that President Harrison, from the outset, has defined the attitude of this Government in the Italian controversy, and insisted on its firmest maintenance. The President was right. Every American, regardless of politics, heartily supported him in his refusal to submit to the demands of Italy. He has shown his Indiana grit, and we are glad of it.

[This article is of special significance, since it is well understood that *Frank Leslie's Illustrated Newspaper* is a personal organ of President Harrison. The President's son is one of its proprietors.—ED.]

THE KANSAS CITY CONGRESS.

Pittsburgh Times (Rep.), April 18.—The platform presented to the Western and Southern Commercial Congress at Kansas City yesterday by the majority of the Committee on Resolutions is a remarkable document. Somewhere in the course of this long deliverance from the majority of the committee every orator who has been airing his grievance or riding his hobby before the Congress can surely find his own speech condensed. From the Nicaragua Canal to the moral character of immigrants; from removing the obstruction at Priest's Rapids, in the Columbia River, to reclaiming arid lands; from admitting New Mexico and Arizona to Statehood, to enforcing the laws against catching wall-eyed pike out of season; from getting our hog welcomed in Germany, to driving trusts out of America; from tax reform to bankruptcy, from Free Trade to free coinage—there is no subject which it does not declare upon, and incidentally gives every man a ship canal at his back door. The committee seems to have divided on party lines, as men are apt to do in the consideration of questions interlocked with those upon which they have been thinking on party lines for years. The Democrats, composing the majority of the committee, are aiming evidently to stir up and encourage discontent, with the hope of developing enough third-party strength in the West to throw some States out of the Republican column next year. It is a dangerous game. The South, no longer Bourbon, is as restless as the West. The phenomenal development of the farmers' movement in that section proves it. If there is a third party ticket in the field in 1892, it will not be a local ticket. It will lead off Democratic votes in Georgia, as well as Republican votes in Iowa. Neither of the two old parties will stand before the country on this Kansas City platform, and while it is meant to promote discontent which will cut only on one side, it is equally certain to draw blood on the other also. Just how much voting strength it represents is yet to be demonstrated, but as an instrument drawn by politicians, designed to catch popular approval, its marked socialistic features make it immediately interesting as a sign of the decided tendency of American thought in that direction.

Detroit Journal (Rep.), April 18.—The Republicans attending the so-called Commercial Convention at Kansas City discovered yesterday that it was only a "steering committee" for the Democratic party and the Farmers' Alliance to "get together." It turned out to be

a Free Trade, free coinage convention. The Republicans might have foreseen it by a glance at its programme. It reads like a Southern and Western Democratic platform. But the Democrats who ran it were greener than the Republicans. For they evidently imagined that they could make a Democratic convention of it without anybody's finding it out. For all the good it will do it might just as well not have been held.

Chicago Herald (Dem.), April 17.—It looks now as though the make-up of the Convention had been so managed as to secure an expression in favor of inflation, and at the same time such a diversity of opinion on the tariff as to render any positive expression impossible. As for other questions, they seem to be mere make-weights. The indications are that the whole movement has been engineered by politicians for effect upon the Presidential nominations and platforms next year. For the sake of appearances and for greater effect the presence of men of both parties has been secured, the object apparently being to give the impression that the West and South are unanimous for inflation.

THE ALLIANCE PROGRAMME.

National Economist (Farmers' Alliance Organ, Washington), April 18.—The Alliance makes its own declaration of purposes. They are clear, distinct, and no one need be mistaken as to their meaning. Its purposes are not to break up either the Democratic or Republican parties, but to teach them the necessity of going back to the people once more for men and measures. It aims to present the needed reforms in economic conditions in such a clear, reasonable, and truthful manner that they cannot be ignored or longer delayed. It seeks not the destruction of either political party, but to reform and control them in the interest of the whole people. It aims to take the politics of the people out of the hands of the political bosses, great and small, to rid it of the incubus of dishonest and tricky politicians whose sole purpose is to perpetuate their own existence. It is these political bosses and chronic politicians that will in the end overthrow present political organizations, because they will not be able to rule them under Alliance influence to serve their selfish ends. The elements of destruction are at present almost entirely confined to the old parties themselves, and consist of those who are opposed to any and all reforms, and are fighting against a purer and better government. These are the factors that will destroy both the old parties if permitted to exist much longer, and not the Alliance, which seeks better laws, happier conditions, and "equal rights to all and special privileges to none."

THE REPUBLICAN IDEA OF A BASIS OF UNION FOR THE WEST AND SOUTH.—The true policy of the South and of the West is not to ally themselves against the East, but each to strive to build up its own waste places, and to double the number of its cities and manufacturing centres. Each to make the best of its own resources, and to avail itself of Eastern capital and financial skill while doing so. This Republic is a microcosm, a little world; all the dreams of the Free Trader may be realized in it by the policy of Protection. One district may make iron, another salt, another sugar, another raise cotton, another manufacture it; one grow wool and another weave it; one raise semi-tropical fruit, another produce beef, another grow grain, and another build ships and catch fish, and all interchange their products in a great home market from which the products of pauper labor are excluded. The World's Fair is intended to be an object lesson of this Republic's capabilities and of the wisdom of unity of purpose in all its differently endowed members. We trust that the Congress now in session at Kansas City will anticipate this great lesson of the World's Columbian Exposition.—*Chicago Inter-Ocean (Rep.), April 16.*

THE PROPER TEST FOR ADMISSION TO CITIZENSHIP.—No one should be a voter who cannot read. Intelligence is the presupposition on which the whole safety of our scheme is rested. The intelligence qualification, if adopted as a basis for citizenship and for representation, would solve the race problem at the South so far as its relation to politics is concerned, and would drive away from the polls all over the country the most dangerous element we have—the men without knowledge or opinion, who sell their votes as they sell any other service they can perform. But the reading test, carried to its natural logical conclusion, means reading the English language. That is the language of this country. Our Constitution is drawn in English, our National heritage is English. That is the speech for America. Any other is foreign, and to be an American citizen and not be able to speak, read, or write the language of America is a curious, contradictory situation. The language test is good, but it belongs, perhaps, rather at the polls than at the docks.—*Harford Courant (Rep.), April 17.*

A JAPANESE PRINCE ON OUR LOOSE IMMIGRATION SYSTEM.—Japan is as different from the States as black is from white. In every point, every custom, habit and trait we differ. Some differences are in your favor, others in ours. True, our country is narrow, to a certain extent biased and very conservative, but it is equally true that your institutions and laws are painfully new, crude and, in some cases, suicidal to your own interests. Take for instance the question of unrestricted immigration. Every enlightened and civilized power, except the United States, sees that you are inviting your own ruin, reducing the standard of life and comfort, and making your fair land the *cyargia*, or, to translate, the slaughter-yard of Russia's scum, Italy's filth, and Ireland's poverty. The Government is cutting down the wages of its own workmen when it admits by the thousand men and women of a low caste who will work from daylight till dark for a mere song—say 75 cents a day.—*From an Interview with Prince Yanasi of Japan, now traveling in this country. (Dispatch from Baltimore, April 19.)*

A FAT-FEED OFFICE.—The tenderness of some State Senators for fat-feed offices passes all comprehension, except that we assume an expectation that they in their turn may chance to reap these rich rewards of office-holding. The Senate Committee on Municipal Corporations first amended the Register Fee Bill so as to bring the Philadelphia Register's income up to \$15,000 a year. Now it has again amended it so that he will get 5 per cent. on all collections up to \$100,000, 4 per cent. on all up to \$300,000, and 3 per cent. when they exceed \$300,000. Mr. Gratz took in \$803,000 in collateral inheritance taxes last year. His fees under the present law are to be \$40,000, besides his \$5,000 salary, but the Auditor-General may make it less if he chooses. Under the bill, as now amended, he would have received over \$24,000 last year as a certainty, besides his salary. This, too, in spite of the fact that the Constitution prohibits the payment of fees to county officers, and no consideration worth mentioning was rendered in return for this large sum of money.—*Philadelphia Press (Rep.), April 17.*

OVER-ZEALOUS PROTECTIONISM.—The policy of Protectionism is now in peril, not from the teachings of Free Traders, but solely from the abuse of Protection by its professed champions. If intelligent men doubt it let them study the expressions of all parties in the Western States. They have suddenly abandoned Protection; they seem to have gone to stay, and if they shall stay Protection will lose the battle because of its betrayal by its own mercenary leaders. Such is the tariff lesson that comes from the West, and it calls for the sober study of all.—*Philadelphia Times (Ind.), April 19.*

FOREIGN.

THE GEESTEMUNDE ELECTION.

New-Yorker Staats-Zeitung, April 18.—If the non-election of Bismarck on the first ballot is to be construed as a defeat for the ex-Chancellor, still more must it be regarded as a defeat for the Social-Democrats who, although aroused by a spirit of opposition to Bismarck to make the most strenuous efforts, show a falling off of not less than 20 per cent. in comparison with their vote in 1890. That the Conservative and National Liberal vote showed a falling off in comparison with 1890 is unquestionably attributable to the alarm occasioned among the loyalists by the over-zealous tactics of the Bismarckians, to define their attitude as one of determined hostility to the Emperor and the Government. Under Section 30 of the electoral laws, the votes originally cast for the other two contesting parties—the Guelphs and the extreme Liberals—cannot be utilized in the second election. Were this not the case the whole opposition forces would probably unite against Bismarck. As matters stand Bismarck's election is beyond question.

April 17.—The sentiment which sometimes prompts great scientific discoverers to try their remedies upon their own persons to afford the highest possible demonstration of their efficacy, is the same in kind as that which appears to have prompted Bismarck to demonstrate the quality of the antagonism to his policy, by causing himself to be nominated for the one district in all Germany in which he had made the most enemies. There were scores of districts where Bismarck could have been returned without opposition, and hardly another of the 397 electoral districts of Germany in which he would have met such determined opposition; but it is the nature of Bismarck to press on where the foes are thickest and most demonstrative, and to this trait of his character we must attribute his selection of the 19th District of Hanover—the notorious haunt of the extreme Radicals, Guelphs and Socialists, in fact of every element against which Bismarck's policy has been directed. He evidently wished to arouse the national spirit, to demonstrate to the Emperor the inevitable tendency of his concessions to popular demand, and to bring home to the moneyed classes the necessity of united action in the face of Social-Democratic aggression. In fact he wanted to demonstrate in his own person the quality of his policy in contradistinction to that of its most bitter opponents.

AN UNPLEASANT NECESSITY.

New Yorker Volkszeitung (Socialist), April 16.—The election for the Reichstag in Geestemunde indicates that the "great" Prince Bismarck, the "Founder of the German Empire," as his admirers are so fond of calling him, will have to submit to a second ballot with a simple Socialist cigar-maker. The father of the Socialist Laws sees himself constrained to contest a close vote with a member of that hated party which he vainly thought to crush by his statutes. Verily, one is tempted to believe in a Nemesis.

A HAND THAT HAS NOT LOST ITS CUNNING.

L'Indépendance Belge (Brussels), April 10.—Certain German journals have been taking pessimistic views about the results likely to follow Prince Bismarck's election in the Geestemunde. After an examination of European relations these journals express fears of war. Some of them speak of an approaching change of Ministry at Paris, which, putting at the head of the Cabinet M. Ribot in place of M. de Freycinet, will have a signification distinctly warlike. According to others, it is from the St. Petersburg quarter that the situation will become threatening. Russia will decide to have done with Prince Ferdinand, and the assassination of the Minister of Finance of Bulgaria indicates the very near explosion of a revolutionary movement which will furnish the Czar with a pretext for sending an army of interven-

tion to that part of the Balkans. It is not difficult to understand how such rumors are developed. Prince Bismarck has preserved numerous relations with the German press. The forebodings of the journals to which we have alluded simply manifest a return to the Prince's old system of intimidating public opinion. It is intended to give an impression that Germany is in danger; without Bismarck she runs a risk of being caught off her guard. The conclusion is that Prince Bismarck ought to be elected.

AUSTRALIA'S NEW DEPARTURE.

London Times, April 4.—In matters like these, affecting the relations between the colonies and the mother country, Englishmen here may be suspected of a bias towards the confirmation of a dependence of the former upon the latter. Naturally they would grieve to see the adoption by Australia of any changes which loosened the intimacy between it and England. Their feeling is not selfish; it is jealousy for the collective strength of the Empire, which is as much the inheritance of the one as of the other. For an Empire to subsist at all, it is indispensable that the members acknowledge a central power, with the right to decide in some things for them. That power, when thus it acts, is their representative, and carries out the mandate they may be presumed to have committed to it. British Ministers, it is manifest, value their own tranquility too deeply to seek to press upon a colony a Governor who will not be acceptable. Their primary object, whenever a vacancy occurs, is to put themselves, in imagination, into the place of the population. They search for a chief whom it will, at the close of his term, admit that it would have chosen for itself, had it known how. Only in this spirit, and with a view to colonial interests, does British opinion feel inclined to deprecate the clause in the Federation Bill which proposes the institution of a Supreme Court of Australia as a final appellate tribunal, in place, with certain reservations, of the Judicial Committee of the Privy Council. Nothing could be more reasonable than the erection of an Appeal Court of the entire Confederation for the settlement of ordinary litigation. It has long been needed, though its creation was impossible while no bond existed among the several colonies. Its instalment will, however, cause a loss which will more than equal the gain, if the regular confluence of Australian and English jurisprudence, now insured by the appellate jurisdiction of the Privy Council, be intermitted. In all such matters the sincere wish of Englishmen is that their fellow-citizens in Australia shall continue to borrow from the accumulated stores, material and intellectual, of the centre of the Empire whatever will render Australia more fully suited to swell the prosperity and happiness of the whole. Australians will be more misguided than the conduct hitherto of the Convention has shown them to be prone to be, if ultimately they consent to surrender any tie to the United Kingdom, whether through the Judicial Committee or otherwise, which they have found, by experience, able to do some part of their work for them better than they could do it for themselves.

New York Times, April 21.—The proposed Constitution of the "Commonwealth of Australia" is not so cordially welcomed in England as it was expected that it would be, and when the matter reaches the Imperial Parliament it will be made the subject of vigorous discussion. Unquestionably the attitude of the English at home toward the colonies has been very generous. The Australian Federation means Free Trade among the different provinces and a tariff on British imports, and that, despite the English reputation for greed in trade, is not objected to. But the new Commonwealth claims control over some subjects that England may ultimately have to deal with, and may prefer to deal with from the start. Among these are the relations of Australia with the islands of the Pacific (the Hebrides, Samoa, Madagascar, etc.), and in general "Australian affairs which are at pres-

ent exercised by the Imperial Parliament." It is plain that such questions as these involve the possibility of ultimate appeal to force, and that force must be furnished mainly by the mother country. The Commonwealth would sustain a navy, as the separate provinces do now, but it is not and would not be one that could compel respect for a moment from Germany or France, both of which nations are deeply interested in the Pacific islands. The transfer of all the affairs claimed above to the Commonwealth would be for Great Britain like signing a check in blank to the order of the Australians.

INSTANCES OF RUSSIAN TYRANNY.

Free Russia (Organ of the English Society of Friends of Russian Freedom, New York and London).—On Nov. 5, 1889, a man named Mélnikov, was, for political reasons, sentenced by administrative order to three years' deportation to Siberia. After he had arrived in the province of Enissésk, his wife, then residing at Kiev, wished to join him and to take their two little daughters with her. On her intention becoming known, she was summoned before the authorities, who ordered her to sign a paper by which the charge of her children would be taken from her and handed over to some relations. She naturally objected, whereupon she was informed that such were the commands of the Czar, and that if she resisted them she would be immediately imprisoned. The reasons given for the order were, firstly, that, as Mélnikov and his wife "would have no settled home" (because of the action of the Government), they would be unable to attend to the education of their children, and, secondly, that Mélnikov had once objected to the little girls being taken to Church, and made to kiss the "holy images," as, according to a letter of his, "he did not wish them to develop into bigots." As she had to choose between not joining her husband and giving up control of her children, Madame Mélnikov chose the latter course and went to Siberia.

According to intelligence received from Siberia, the Balagansk political exiles, who drew up, in July, 1889, a protest against the conduct of the Russian Government in the Yakouts massacre, and were consequently arrested, are still in the Irkoutsk prison, awaiting their fate. Their names are: Kranigfeld (officer in the army), Grabóvsky (student, afterwards private soldier), Ozhigov (artisan), and two ladies, Mdmes. Oulanóvsky and Novakóvsky. The sixth of the accused, a student of the Agricultural Academy in Moscow, Ivánov, is also in strict confinement but in the infirmary, as the unfortunate young man has become insane during his incarceration in Irkoutsk. He was previously so exhausted physically, and reduced to such a state of permanent nervousness, that any unexpected shock was sufficient to deprive him of his reason. On Easter Day last (1890), two prison priests visited all the cells of Irkoutsk jail "to bestow the blessing" on their inmates, as is the custom in Russia. Unfortunately both were drunk, and as soon as they were told that Ivanov was a "political," they imagined it their duty to treat him as an outcast of humanity. They solemnly anathematized him. The scene made such an impression on the harassed prisoner, that by the next day he was no longer able to recognize any one, and later on the doctors lost all hope of restoring his mental health.

During the last autumn, several important changes have been made at the convict station at Kara. Thirteen political prisoners from the men's department have been transferred to the silver mines of Akatoui (in the province of Transbaikalia), where they are working together with ninety common-law convicts, and under exactly the same conditions as the latter. We are informed on reliable authority that the work is very hard and the food extremely bad; even the bread is almost uneatable. As the food of the politicals is prepared together with that of the common-law convicts, any money which the former may spend upon improving

it goes to improve the food of all the prisoners and is thus of little benefit to the political.

THE FANATICAL NONCONFORMISTS OF ENGLAND: REFLECTIONS OF THE "TRIBUNE'S" TORY SQUIRE.—Nonconformist ministers in England are taking part in politics. They often do. Three denominations—Presbyterians, Independents, and Baptists—under the imposing style of the General Body of Protestant Dissenting Ministers, have passed a string of resolutions a yard long. They regard purity and uprightness of personal character as the first requisite in every citizen who aspires to fill any office in public life. This seems to be a sample of what Mr. Parnell meant when he used the phrase "Liberal Pharisaism." They rejoice as temperance men over "the signal success" of the Welsh Local Veto Bill, a fanatical measure which passed the House of Commons by six majority, and will get no further. They rejoice equally over the prospect of Church Disestablishment in Wales, and the suppression of the opium traffic in India. The amiable enthusiasts who, under the lead of Sir Joseph Pease, persuaded the House of Commons to condemn the opium traffic in India, are embarrassed by their victory. If they are not embarrassed—for your amiable enthusiast seldom takes account of consequences—the Ministry responsible for the Government of India are much perplexed. The opium revenue amounts to about 5,000,000 sterling. Indian finances, by the help of it, barely make both ends meet. New taxes cannot be imposed without causing great hardship and exciting general discontent. England, which creates the difficulty, most certainly will not find the money to relieve it. Any Government which proposed such a measure would go to wreck. The sensible course would be to invite the House of Commons to reverse its vote, but no decision has been taken.—*George W. Smalley, in a Cable Dispatch in the New York Tribune, April 19.*

MR. DAVITT ON THE SLIGO RESULT.—He [Mr. Parnell] has appealed twice from the decision of the majority of the Irish Parliamentary party to the verdict of the Irish people, and in each instance he has been emphatically repudiated and condemned. Ireland refuses to ignore his treason to the Home Rule cause. His claims to the continued leadership of the people are spurned with contempt. He is told in a voice of thunder, which resounds from sea to sea, that the Irish democracy will neither tolerate a political dictator, nor condone the moral dereliction which has made Mr. Parnell a reproach to the national character, and a menace to the popular liberty of his country.—*Labour World (Michael Davitt's Paper, London), April 11.*

RELIGIOUS.

PROF. BRIGGS'S OPINIONS.

Chicago Advance (Cong.), April 16.—Dr. Briggs does not think all around a subject. He looks at some things so intently that he does not see other things at all. He might be classed with the men who "see a hair in the lion's mane, but not the lion." His heart is with the critics. There is hardly a word of sympathy, from beginning to end of the address, for that great army of earnest men and women who have taken the Word of God as a guide in the daily routine, as a help to great consecrations and noble sacrifices, and through a simple and earnest faith have been patiently and prayerfully building up the Kingdom of God. But in criticism he has unbounded faith. "Criticism," he says, "is at work with knife and fire. Let us cut down everything that is dead and harmful, every kind of dead orthodoxy, every species of effete ecclesiasticism." And again: "We have undermined the breastworks of traditionalism, let us blow them to atoms. We have forced our way through the obstructions, let us remove them from the face of the

earth." These expressions show how largely Dr. Briggs is possessed with the idea of blowing things up. The new professorship is charged with dynamite, and whether it will cause an explosion in the grand denomination to which the Seminary belongs, or will blow the Professor himself out of the Chair, remains to be seen. Near the close of the address Dr. Briggs remarks that he once had the inestimable privilege of learning as a student from one of the "greatest theologians of the century, Dr. Henry B. Smith." But certainly Dr. Briggs cannot well claim to be following in the footsteps of this famous teacher. For the writer once enjoyed this same inestimable privilege, and counts it the more inestimable that Dr. Smith's teaching was so unlike the manner and tone of this address. His heart was with humble believers, and no man ever more unsparingly exposed the weaknesses of Rationalism. It is a painful conclusion to reach, but we cannot help thinking that Dr. Briggs has parted company with much that was best in the past history of Union Seminary, and that he has given the majority of its graduates more reason for apprehension than for hope as to the future.

New York Tribune, April 19.—Possibly the General Assembly of the Presbyterian Church may investigate these [Prof. Briggs's] views; and possibly it may decide that they are contrary to the teachings of the Presbyterian Church. If so the distinguished Professor will be the first to recognize the duty of withdrawing from a Church with whose teachings he is not in harmony. But at present the questions at issue are not adjudicated. Prof. Briggs's views have not been condemned. A large number of Presbyterian clergymen and laymen, some of them among the most eminent in the Church, believe that his views are within the tolerated limits of the Church's teachings. Yet he is constantly assailed as a heretic and an unbeliever, who is doing all he can to destroy the Bible and the Church. And multitudes of hot-headed defenders of the faith ask why he does not get out of the Church when he finds himself no longer able to believe its doctrines, thus calmly assuming the very point at issue. Now this sort of snap judgment is grossly unfair. It is simply ecclesiastical mob law, as one religious journal happily expresses it; and instead of harming Prof. Briggs will do incalculable harm to the Church. Moreover, to say that a clergyman is morally bound to withdraw from his church the moment he finds himself modifying some of his old views of its doctrines is to take a superficial view of the case. Were such a principle to be inexorably enforced the churches would soon find themselves with no members but a few who refuse to think.

The Living Church (Prot. Ep., Chicago), April 18.—Dr. Briggs's address upon assuming the chair of "Biblical Theology" in Union Theological Seminary has startled and alarmed his more conservative brethren of the Presbyterian Church. In fact this address involves as wide a departure from Presbyterian standards as the recent utterances of some of our own clergy from the faith to which they have been trebly bound, by the vows of baptism, confirmation, and ordination. It is true, however, that the peculiarity of this address consists not so much in anything which is directly asserted as in what is suggested. Questions of many kinds are started, but they are not answered. But the reader is almost sure to supply the answer, fancying rightly or wrongly that it is at least indicated by the writer. With an appearance of breezy freshness and frankness, everything is, in fact, left vague, obscure, and indefinite. Anything like theological precision is dismissed to the four winds. The reader is only sure of one thing, that he is no longer expected to lay much stress upon received beliefs, no matter how venerable. He is not told where he is to look for substitutes for exploded convictions; but he is invited forth into an atmosphere of doubt, question, and uncertainty. Apparently the old maxim, "The Bible and Bible only," is upheld, but we are imme-

diately assured that the Bible is a very uncertain factor, both in respect to its contents and its meaning; and after all, it is claimed that men may find out God without the Bible. Some time ago Dr. Briggs published a pamphlet entitled "Whither?" of which the present lecture is little more than an expansion; and now Dr. McCosh will probably find himself again chanting as he did in answer to the pamphlet "Whither, O Whither, O tell me Where?"

Northwestern Presbyterian (Minneapolis), April 18.—One of the most sagacious men in the church writes us that "the Assembly is going for Briggs pell-mell. There will not be enough of him left to give each of the lions a piece of meat as big as a chew of tobacco. I would rather listen to an address by a Wisconsin logger to his oxen than to a D.D. when he is after a heretic." But this week's outlook does not look so much like a mob as he suggests. It indicates that the whole range of theology, especially that which concerns the Scriptures, the last things, the final authority, and the breadth or narrowness of church creeds is to be thought over. To discuss such questions, if they are to be re-opened, the Church will need great wisdom from the Holy Spirit, that the truth, the whole truth and nothing but the truth may be made plain to all devout and reasonable people.

HEBER NEWTON'S DEFENSE.

New York Times, April 20.—Unquestionably the Rev. Dr. Newton is in full accord with the religious tendencies of the times. The sermon he delivered at All Souls' yesterday will be read with sympathetic interest by thousands not of the Episcopal Church—by the friends of Dr. Briggs as well as by the supporters of the Rev. Mr. MacQueary, and by men and women of every Church or of none who are watching hopefully the struggle of the Christian Church to free itself from the harmful shackles of worn-out creeds. Though not professedly a reply to the formal protest against his "uncanonical practices," the Rev. Dr. Newton's discourse of yesterday was clearly prompted by his desire to tell the Church and the world that his mind was occupied and his course directed by larger considerations than the police ordinances of the Episcopal Church. The analogy he developed with such skill of Brahminism and Buddhism, of Judaism and Christianity, served both as an illustration and a warning. It puts before the minds of those who protest against his liberal practices precedents that, in a religious sense, he is entitled to consider justifying, while, in the historical sense, they should bear some fruit in sober reflections upon the probable future of Christianity. Has it a future of inevitable diminishment in the asphyxiating atmosphere of cramping traditions, of microscopic scrutiny of the letter to the exclusion of an enlightened quest for its great meanings, of a devout and awed respect for the moldering husks with which men have inclosed its divine kernel? Or a future of great increase under creeds liberalized and made accordant with the spirit of the modern world and emancipated from traditions that benumb the mind and palsify the tongue of the preacher? "Fold or flock?" is the question the Rev. Dr. Newton puts to his accusers. It is obviously not a technical answer to their assertion that he has violated "Title I, Canon XIV., of the Digest of Canons of the General Convention" by permitting Christian divines "not duly licensed to minister in this Church" to occupy his pulpit. But it is something better and far more effective than a technical pleading to their indictment. It is a protest on his part against the Chinese-wall policy of strict denominationism, it is an exposition of a liberal and living Christianity applied to the redemption and benefit of mankind in the 19th Century and in the 20th.

PERSONAL CRITICISMS OUT OF PLACE IN THE PULPIT.—A minister in a country town in New Jersey, on Sunday last, apologized from the

pulpit for a statement of his in a recent sermon, in which he charged that —, a member of the church, had been elected to the office of School Trustee through the influence of the rum element of the place. What right has a minister in the pulpit to make personal charges against citizens, true or false? Such an act is a violation of propriety and of law, and invariably reacts in favor of the person so attacked, and against the standing and legitimate influence of the minister guilty of making the attack. There is a difference between a platform in a public meeting called for a special purpose and the Church of Jesus Christ assembled for worship which many do not recognize. But even upon the platform of such a meeting those who speak should be held to the strictest legal responsibility, as also should the press.—*Christian Advocate (New York), April 23.*

SOCIAL TOPICS.

LICENSED PROSTITUTION: EXPERIENCE OF JAPAN AND FRANCE.

Times and Register (New York), April 18.—The proper way to deal with the vice of prostitution is as much a problem now as ever before. It seems to be the one sore which the skill of civilization is unable to cure. Those who believe that every occupation which the public finds difficult or impossible to direct or suppress, could successfully be taken in hand by the Government, would probably be surprised on reading the paper referred to below. Japan has tried Government supervision in the matter of prostitution since 1876, and now we read in the *Sei-i-Kwei* medical journal a long and cogent memorial to the Government, praying for the suppression of licensed prostitution. The act was passed originally to "protect" British sailors coming ashore, and included but a few cities, but finally the Government established the system in nearly all portions of the Empire. The memorialists contend that the system is not only morally wrong, but also practically a failure. It truly says that in regulating vice by license, the Government "thus gives sanction to sin, the moral sense of the country is weakened and perverted, and fruit is borne to the nation's weakness and dishonor; and this result is already witnessed on every hand. Honored by State protection, venal love is seen in literature, in society, and even in public entertainments, and it maintains itself, made respectable by official sanction and authority. It corrupts the family life, blurs the distinction between good and evil, and, permitted, as it is, to flaunt itself in public, attracts, by its dazzling luxury, the gaze and admiration of thoughtless people. Witness the general and marked attention a prostitute receives in the street to-day when, to represent her guild, she dresses in silks and brocades and, as at the Yoshiwara or at Kyoto, parades in public." In France, where the system of licensing prostitutes under official medical examination first began, and is still kept up, vice and disease have been found to increase disproportionately to the population. Indeed, Lecour, Chief of Police of Paris, after years of effort, aided by almost unlimited money, declared: "The evil must be overcome by moral, not by legislative, means." Ample statistics are cited by the petitioners to prove that the number of unlicensed prostitutes has not been lessened; that the system corrupts morals and encourages crime, citing the fact that the ratio of criminals in the unlicensed districts is greater than that in the licensed. The system, too, is radically unjust, subjecting women to the degradation of periodical examinations, whilst men are allowed freedom to scatter disease right and left. On account of the supposed safety in such intercourse many men are led to engage in venereal excesses who would otherwise be virtuous through mere fear; but it is found that this trust is misplaced, and that the examinations are inadequate, for disease is constantly breaking out among the licensed class, from twenty-four to forty-eight hours after examination. From the fact, too, that a prostitute may be the means of transmitting venereal disease without having it herself

(mediate contagion), the surety afforded those who visit the licensed frail ones is by no means trustworthy. They ask, therefore, that the act legalizing prostitution be abolished, maintaining that the only way to cope successfully with the evil is not by legal, but moral measures. Educate the people, they say, to a knowledge of the laws of health. Acquaint them with the dangers inseparable to prostitution and instead of practically encouraging, array the State against prostitution as against cholera, or any other contagious pest.

THE LATEST LOTTERY TACTICS.

New York Voice, April 23.—The Louisiana Lottery evidently feels that the lines are tightening. Arrangements have now been made by which orders heretofore sent to Washington, D. C., where a large part of the company's business was transacted, are to be sent to Montreal, Canada. Patrons in this city have within a few days received the following circular letter:

Recent changes in the U. S. Postal regulations have rendered it preferable to more closely consult the interests of our Canadian patrons by establishing a branch office in Canada. We therefore take pleasure in thus specially notifying our former friends and patrons that all orders received by the undersigned will be accorded the same security and prompt attention as when formerly addressed to M. A. Dauphin, Washington, D. C.

For obvious reasons we refrain from publishing the signature. Accompanying this letter is an order blank, and the following instructions are printed at the bottom:

HOW TO SEND MONEY!

You can send it by express, but charges must be prepaid.

Also send by Registered Letter, Currency, Postal Note, Express Money Order or Draft on New York, Montreal or Quebec.

As this is manifestly a violation of the law, we have forwarded the documents, with envelope in which they came, to the post-office authorities at Washington. As we understand it the rules of the Postal Union do not require that the United States shall receive or forward from Canada or any other country mail matter which violates the terms of our Federal law. It is something to have chased the branch office of this great swindling concern out of our Nation's capital into Canada. Now will Canada agree to "reciprocity" in this case? Within the last few days, also, there has been widely distributed to the press an argument before the Supreme Court on "The Freedom of the Press," in the case of the *Mobile Register*, which was seized by the postal authorities for containing lottery advertisements. The argument is an elaborate attempt to prove that the recent lottery law is unconstitutional, because it conflicts with the 1st Amendment to the Federal Constitution, which provides that "Congress shall make no law . . . abridging the freedom of speech or of the press." But the lottery law does not forbid the publication of lottery advertisements; it simply says that it will no longer lend the aid of Uncle Sam's post-office to the circulation of such matter; that it must not "be carried in the mail or delivered by any postmaster or letter-carrier." This, we conceive, Congress has a right to do under its authority over post-offices and post-roads.

THE OBJECTIONS TO PALESTINE.

American Hebrew (New York), April 17.—It is astonishing with what persistency some Reform rabbis and reformed Jewish newspapers misrepresent every effort made to advance the interests of the Jews in Palestine, or to render Palestine more accessible to, and its conditions more favorable for the many thousands of our co-religionists, who, every year, find it necessary to leave Russia, Roumania, and other countries unfriendly to the Jews. No other country in the world would invoke any opposition except on purely practical grounds, if it were mentioned as a possible haven of refuge for those who must flee from their native lands. It is certainly the sublimation of bigotry, this fanatical antagonism to the Holy Land as a home for the oppressed. Of course, the natural result

of all this clamorous irrationality has been produced, and now uninformed non-Jewish newspapers are beginning to echo the ridiculous misinterpretations and absurd misapprehensions of these Jewish rabbis and papers, who wish to pose before the world as liberal, progressive, and cosmopolitan, and yet manifest the most pernicious narrow-mindedness. Any project to colonize the Jews in other parts of the world—in Dakota, with its cyclones; in Kansas, with its lack of water; in Argentine, with its financial anarchy—all these could be considered and discussed with patience and strict confinement to the practical phases involved. But the moment Palestine is mentioned as a possible seat of colonization, common sense and reason must both be cast to the winds, and only the voice of senseless prejudice must be heeded.

INCREASE OF CITY POPULATION.

Baltimore American, April 18.—Within the present century the population of cities in the United States has increased from one-thirtieth to one-third of the total population. It is a remarkable showing, and it illustrates the rapid tendencies of the present day toward large commercial and industrial centers. The bulletin of the Census Office contains many interesting facts. The urban population in 1890 was 18,235,670, or 29.12 per cent. of the total population of the country. The increase during the past decade was nearly seven millions. The number of cities with populations of 8,000 and upward is now 443, against 6 in 1790, and 286 in 1880, and in the past twenty years the cities with more than 100,000 people increased from fourteen to twenty-eight. Of course this growth will continue. The conditions are all favorable to it, and the ultimate result will be that we shall have a nation of cities. Already in the North Atlantic Division more than one-half of the people are in cities of 8,000 and upward. In Maryland we have a good illustration of the general situation. Nearly one-half of the State's population is in Baltimore, Cumberland, Hagerstown and Frederick. During the past ten years the growth was almost exclusively in these cities—so much so, that if their increase was deducted Maryland would be at a standstill in her population. Of the total increase of the ten years, Baltimore furnished fully nineteen-twentieths.

MURDER ON THE INCREASE.—We are compelled nowadays to chronicle a good many cold-blooded murders. A knife and pistol epidemic has broken out and seems to be on the rampage. The penalty of murder is so often delayed, and the chances of escape by means of legal quibbles are so great—there are six murderers in Sing Sing who can't be executed—that the fear of consequences is no longer a deterrent to crime. If justice could take a scoundrel by the throat and within thirty days send him to the gallows, there would be more hesitancy in the use of the knife. Mercy under such circumstances is folly and philanthropy is maudlin. We are so careful of criminals that we actually breed them, encourage them, and assure them of immunity. A radical reform in such matters is the crying need of the hour.—*New York Herald, April 21.*

A DISQUIETING INSINUATION.—The New York *Epoch* has agreed to give \$1,000 to the Teachers' Mutual Benefit Fund if all the members of the New York School Board will, at their next meeting, vote to permit the *Epoch* to subject six of their number to an examination in grammar, spelling, arithmetic, and other studies as taught in the primary schools of that city, the *Epoch* to have the exclusive right to publish the result. There is no danger that the proposition will be accepted. The "learned" members of the School Board are too shrewd to thus make a spectacle of themselves. It would pay the *Epoch*, or any other paper, to give these "educators" \$200 apiece for the permission to examine them in grammar and to publish the results of the examination in the funny department of the paper.—*Cleveland Leader.*

THE LIQUOR ISSUE.

ANOTHER GREAT BREWERY COMBINATION.

Brewer and Maltster (Chicago), April 10.—Chicago and Milwaukee shake hands. The announcement is made of a new combination of breweries, involving the substantial capital of \$11,000,000. Five of the largest local [Chicago] brewing establishments have joined interests with the Valentine Blatz property at Milwaukee, and out of the fusing comes the Milwaukee & Chicago Brewing Company, Limited. The new company will have a share capital of \$7,750,000 and \$3,605,000 in 5 per cent. bonds. The list of applications for stock will be opened simultaneously in London, Chicago, and Milwaukee, thus giving the enterprise an international character. The list will be ready by the end of the present month. All of the bonds and \$1,600,000 in shares will be taken by the American vendors, and the remaining shares will be offered at home and abroad at \$50 a share under the supervision of the London & Chicago Contract Company. The five Chicago firms which have sacrificed their individuality to become embodied in the alliance are the Michael Brand, the Bartholomae & Leicht, the Ernst Bros., the Bartholomae & Roeding, and the K. G. Schmidt. The advantages of this combination are very plain, but the chief among them will be that which arises from the amalgamation of one of the largest shipping breweries in the country—the Valentine Blatz property—with the Chicago firms which sell almost exclusively within the limits. The report of the Internal Revenue Bureau shows that the product of these establishments for the year ending Sept. 30, 1890, was 610,421 barrels against 542,038 barrels the preceding year, and 517,937 barrels the year before that. The title to all these properties will be taken by a corporation, organized under the laws of Illinois, and the Milwaukee & Chicago Breweries, Limited, will acquire the capital stock of that corporation.

BLAMING THE PROHIBITIONISTS.

Utica Morning Herald (Rep.), April 17.—The Hill-Schaaff whiskey bill passed the Assembly under pressure from its chief author, the Senator-Governor. It is a most vicious measure. At one stroke it aims to repeal, or nullify, every material restriction on the liquor traffic. The Civil Damage Act, Local Option, Sunday-closing, prohibition of sale to minors—all of these the Hill-Schaaff Bill renders practically null. The odium of this measure belongs with the Democratic party, and its chief, the "whiskey Governor." But the responsibility for its passing the Assembly rests with the Prohibitionists. This is a grave charge, but is abundantly sustained by the election figures of last fall. The bill received 68 affirmative votes—three more than the constitutional number. Every Democrat but one voted for it. The negative votes were all Republican but one. *Eleven Democrats owe their seats in the Assembly to the assistance of Prohibitionists. Ten of these voted for the Hill-Schaaff Bill.*

THEY ARE IN POLITICS FOR SELF-PROTECTION.—The recent preconcerted action of the Democratic majority of the Illinois Legislature in introducing on the eve of the Chicago local election a liquor license bill of \$1,000 per annum, and this in the nature of a threat of retaliation unless the liquor trade kept in line for that faction of the Democracy labeled as "Regular," shows to what straits the business may be reduced by political bosses. And then the opponents of the liquor interest raise a great shout of disapproval if the liquor men combine politically, and the saloon in politics is branded as a menace to society. Take politics away from dealing with the saloon, and our word for it, the saloon would soon cease to be in politics. The retailers would divide on other issues common to citizenship, and would no longer present the compact front they now necessarily do. How could they do otherwise

than they now do, when a common danger stares them in the face? They have, like every one else, the instinct and the right of self-protection. If any church interest is attacked do they not combine in just the same way? And so of all other interests.—*Mida's Criterion (Liquor, Chicago), April 16.*

NO LICENSE FOR HELL'S TRAP-DOORS.—As we see it, every saloon door is a trap-door leading to hell both here and hereafter. For that reason we protest against the licensing of saloons on any terms whatever. A license gives formal sanction to the business in the name of the community, and the revenue from license fees makes every tax-payer a partner in the business whether he will or no.—*New York Weekly Witness, April 15.*

MISCELLANEOUS.

BUSINESS IN THE FAR NORTHWEST.

The West Shore (Portland, Ore.), April 11.—While the financial stringency that has prevailed throughout the country has been very noticeable in the Pacific Northwest during the past fifteen months it was not entirely unexpected and its results have not been bad. Shrewd business men recognize the fact that in a country developing with such remarkable rapidity readjustments of values are not only inevitable but on the whole desirable. Quick growth stimulates speculation and speculation, when at all general, compels a readjustment of property values and business conditions. There is no use dodging the fact that one of the elements in the constipated condition of the money market in the Northwest—a condition which, happily, seems to have reached its worst, and recovery from which has already begun—was the overstraining in real estate business. Washington suffered most from this cause because it offered the most attractive field and presented opportunities for undue inflation. It may be accounted fortunate that both domestic and foreign business conditions brought about a general stringency which forced the small readjustments of values in many parts of the Northwest before they brought the necessity upon themselves and suffered the heavy penalty that would then have ensued. So business is now picking up encouragingly after a season of dullness, confidence is returning and the whole business situation holds assurances of restored and continued prosperity. This experience has not cost the Northwest much and it should be of great value. It has not paralyzed trade nor wrought commercial ruin, but it has served the important purpose of waking people to the tendency accompanying rapid development, and the provident will not ignore the modest lesson. The Northwest country is firmly on its feet and in a better condition for substantial progress than ever before.

THE PATENTS CENTENARY.

America (Chicago), April 16.—Since Edward III. granted the first patent right in England to two of his worthy subjects who desired a monopoly of the manufacture of the philosopher's stone, according to a process discovered by themselves, the Anglo-Saxon has whittled out some rather pleasing inventions. In this work of turning ideas into machinery the American has proved himself quite a dabster. The result of this handy faculty of his has been to make the United States Patent Office an institution of renown. The one hundredth anniversary of the passage of the first patent law has just been celebrated at Washington by a notable gathering attended by President Harrison and other distinguished persons, among whom were certain great inventors, including Thomas A. Edison, Dr. Gatling and George Westinghouse, Jr. It is pleasant to know that this celebration had much material for its purposes. The American inventors of the last hundred years have plucked out the heart of many a mystery and have worked revolutions greater than any worked by force of arms. It

is instructive to note that the seeker after perpetual motion has been the most persistent patrol of the United States Patent Office. His weird ideas, expressed in fearful and wonderful models, have made that department of the Government a ghostly place for a round hundred years. Other inventors have revolutionized great industries, have built up colossal fortunes and have added lustre to their nation, but the man whose machine should run on forever is at the starting-place of his class, while around him, ringed by the pitiless Mountains of Despair, lies a vast and desolate waste of absolute defeat. Yet the perpetual motion idea still haunts his brains and drives him on continually. It is the Wandering Jew of the inventor's world. It is accursed, and it can never die. But all honor to the Yankee whittler. With his jack-knife he has carved out fame and fortune. His shrewd ideas have blossomed and borne the ripe fruit of civilization. During his hundred years of plans and projects he has wielded an Archimedean lever which has moved the world.

THE INTER-CONTINENTAL RAILWAY SCHEME

AGAIN.—A body of engineers charged with the work of making preliminary surveys with a view to locating the proposed inter-continental railroad left New York for Central America last week. Those sailing did not include the officers detailed for service by the President. Their work will be one of observation rather than of surveying, strictly so-called. They expect to be gone about two years. Accounts of their progress will be looked for with interest. There are many obstacles in their way, owing not only to the physical conformation of the country, but also to the probable strain of the climate on the members of the corps. The departure of the expedition has naturally led to a renewal of the discussion of the practicability of the scheme. Practical railway men, with an eye to pecuniary returns in the near future, regard it as more or less sentimental or visionary. The Governments who are promoting the project, however, look at it from another point of view, and will not be disappointed if the result at first should be a deficit rather than a compensating return.—*Bradstreet's (New York), April 18.*

THE ELECTRIC LIGHT AND THE EYESIGHT.

—It is becoming quite the fashion now for doctors to discuss the evil effects of the electric light on the eyesight, and all sorts of paragraphs are going the rounds of the daily press describing the injuries to their sight that people have suffered from the use of the incandescent lamp. There would be very little of this talk if people would only use a little common sense in the matter. Many think that because an incandescent lamp does not give out much heat and will not singe their whiskers or their hair, that they must have the lamps right under their nose or half a foot away from their eyes and directly level with them. This sort of thing would be injurious even with a glow-worm lamp, if there were such things. Incandescent lamps need to be properly placed and shaded so as not to cast their rays directly on the eyes, and if these very simple precautions were carried out there would be no need for the silly talk about the injurious effect of the electric light on the eyesight.—*Electrical Review (New York), April 18.*

VERY ENTERPRISING JOURNALISM.

—Chromo journalism has reached a remarkable development in St. Louis. The *St. Louis Republic* has been taking a vote on the two most popular preachers in that city, the two receiving the highest number of votes to be sent to Palestine and Egypt at the expense of the newspaper. The *St. Louis Globe-Democrat*, not to be outdone by its contemporary, is taking a vote on the most popular barkeepers, the winners to enjoy equal opportunities for foreign travel. It would seem as if performances of this sort ought to cap the climax of this species of newspaper enterprise.—*Boston Herald, April 19.*

Index to Periodical Literature.

AMERICAN AND ENGLISH.

BIOGRAPHICAL.

- Astor (John Jacob). Julian Ralph. *Chautauquan*, May, 4 pp. His contribution to New York's greatness.
- Comte De Paris (The). Gen. James G. Wilson. *Cosmopol.*, May, 5 pp. Illustrated. The visit of the Comte de Paris to America in 1890.
- Fisk (Major-General Clinton B.). The Rev. A. B. Leonard, D.D. *Methodist Rev.*, May-June, 18 pp. Sketch of his life.
- Massillon. The Rev. H. H. Hall. *Lutheran Quar.*, April, 12 pp. Sketch of his life and work.
- Uhlhorn (The Rev. John), Reminiscences of. *Lutheran Quar.*, April, 9 pp.
- Whitman's Defects and Beauties. Wm. O'Leary Curtis. *Month*, London, April, 10 pp. Critique of Walt Whitman.

EDUCATION, LITERATURE AND ART.

- Cleopatras of the Stage. Charles E. L. Wingate. *Cosmopol.*, May, 11 pp. Illustrated.
- Collins (Wilkie) and the Novelists of the Day. W. J. Johnston. *Irish Monthly*, Dublin, 18 pp. A comparison in favor of Collins.
- England (Literary) under the Guelfs. J. A. Harrison, LL. D. *Chautauquan*, May, 5 pp. Considers the period from 1688 to 1789.
- English People (the), Intellectual Development of. Edward A. Freeman. *Chautauquan*, May, 5 pp. Treats of the Age of the Renaissance and the Reformation.
- English, Practical Talks on Writing. Prof. Wm. Minto. *Chautauquan*, May, 5 pp. Hyperbole, irony, innuendo, epigram, simile, metaphor.
- Fairy-Lore: "Midsummer Night's Dream." Ethel G. Skeat. *Poet-Lore*, April, 13 pp. Examines the sources of Shakespeare's knowledge of fairies.
- Hamlet as a Solar Myth. Dr. Sinclair Horner. *Poet-Lore*, April, 2 pp. Indicates traces of Solar Mythology in "Hamlet."
- Miranda and Ferdinand; Caliban and Ariel. Dr. W. J. Rolfe. *Poet-Lore*, April, 6 pp. Sketches of characters in "The Tempest."
- Musical Centre (a), New York as. W. J. Henderson. *Cosmopol.*, May, 8 pp. Illustrated. The musical organizations of the metropolis.
- Poet-Archbishop (A French). *Irish Monthly*, Dublin, 8 pp. Biographical sketch of Francis de la Boullerie.
- "Talents," The meaning of, in "A Lover's Complaint." Dr. Horace H. Furness. *Poet-Lore*, April, 5 pp. The results of a search for the right gloss on "Talents."
- Shakespeare, Browning's Tribute to. Charlotte Porter. *Poet-Lore*, April, 6 pp.
- Shakespeare Tercentary (the London), The True History of. Isabella Banks. *Poet-Lore*, April, 3 pp. The account of an eye-witness.
- Shakesperian Qualities of "a King and no King." L. M. Griffiths. *Poet-Lore*, April, 8 pp. Traces the Shakesperian influence in Beaumont and Fletcher's Play.
- Sleep Myths (Some). *Lyceum*, Dublin, April, 2 pp.

RELIGIOUS.

- Abyssinians (The) and Their Church. Prof. George H. Schodde, Ph.D. *Lutheran Quar.*, April, 8 pp.
- Bible (The) and Science in their Mutual Relations. The Rev. Robert Steel, D.D. *Pres. College Jour.*, Montreal, April, 10 pp.
- Bristol in Relation to American Methodism. The Rev. W. H. Meredith, D.D. *Methodist Rev.*, May-June, 15 pp.
- Catholic Young Men (the), Organize. The Rev. J. F. Loughlin, D.D. *Amer. Eccles. Rev.*, May, 9 pp. Urges the necessity of individual parish effort in forming the young men into branches of the National Union of the Catholic Young Men of America.
- Christianity and Tolerance. Prof. William M. Sloane. *Presbyterian and Reformed Rev.*, April, 15 pp. How far shall the Government tolerate that which is un-Christian.
- Christ, The Spirit of. The Rev. D. Currie. *Pres. College Jour.*, Montreal, April, 8 pp. Sermon: Text, Luke iv: 18-19; Rom. vii: 9.
- Chronology (Biblical) and Patristic Tradition. The Rev. Peter C. Yorke. *Amer. Eccles. Rev.*, May, 16 pp. In answer to Dr. Andrew D. White's article on "Anthropology and the Fall of Man," in the *Popular Science Monthly*.
- Church (the), Influence of, in the Organization of Modern Europe. The Rev. Prof. B. F. Prince. *Lutheran Quar.*, April, 16 pp.
- Clerical Studies. The Very Rev. J. Hogan, D.D. *Amer. Eccles. Rev.*, May, 7 pp. The Curriculum submitted to the consideration of the Plenary Council of Baltimore.
- Holy Spirit and Inspiration, Mr. Gore on. Prof. R. Watts, D.D. *Presbyterian and Reformed Rev.*, April, 18 pp. Critique of Mr. Gore's Article in *Lux Mundi*.
- Ireland, Holy Places of. *Month*, London, April, 12 pp. St. Douglough's Church and Holy Well.
- Jesuit Missions in Bengal. *Month*, London, April, 21 pp. An account of the local progress, and results of the movement.
- Maria Regina Cleri. The Editor. *Amer. Eccles. Rev.*, May, 12 pp. Devotion in honor of the Blessed Virgin Mary.
- Miracles and Medicine. New Chapters in the Warfare of Science. Andrew D. White, LL.D. *Pop. Sc.*, May, 18 pp. Deals with the idea of supernatural intervention in producing and curing disease.
- Oxford Movement (the), Dr. Church on. *Lyceum*, Dublin, April, 3½ pp.
- "Passion (The)." By Père Olivier. *Lyceum*, Dublin, April, 3 pp. Critique of Olivier's book.
- Philippians (the), Epistle of Paul the Apostle to. The Rev. Jesse B. Young, D.D. *Methodist Rev.*, May-June, 17 pp. Suggestive of an exhaustive plan for the study of Epistle.
- Pietas Mariana Gallica. The Rev. Francis Goldie. *Month*, London, April, 10 pp. Description of our Lady's Shrines in France.
- Scotland, Recent Dogmatic Thought in. Principal John Cairns, D.D. *Presbyterian and Reformed Rev.*, April, 22 pp. Deals with the discussion and controversy of the last quarter of a century.
- Service (The Common), A Practical View of. The Rev. J. B. Remensnyder. *Lutheran Quar.*, April, 21 pp. A defense of the "Common Service."
- Service (The Common), The Lutheran Sources of. The Rev. E. T. Horn, D.D. *Lutheran Quar.*, April, 30 pp.
- Textual Criticism, The Vulgate Old Testament in. Prof. Henry R. Smith. *Presbyterian and Reformed Rev.*, April, 19 pp. Examines the nature and value of the Vulgate in reference to textual criticism.
- Westminster Confession of Faith. The Rev. W. T. Herridge. *Pres. College Jour.*, Montreal, April, 5 pp. Argues against revision.
- Zwingli, The Theology of. Prof. J. W. Richard, D.D. *Lutheran Quar.*, April, 9 pp. This paper treats especially of Zwingli's views of the Sacraments.

SCIENCE.

- Astronomy, Studies in. Garrett P. Serviss. *Chautauquan*, May, 6 pp. Illustrated. Mars and the Asteroids.
- Extra-Uterine Gestation; Intra-Peritoneal Rupture in Fifth Week. B. F. Baer, M.D. *Lehigh Valley Med. Mag.*, April, 7 pp.
- Ice-Making and Machine Refrigeration. Frederick A. Fernald. *Pop. Sc.*, May, 11 pp. Illustrated.
- Institute (The French). W. C. Cahall, M.D. *Pop. Sc.*, May, 12 pp. Historical.
- Koch (Dr.) and His Lymph. Julius Weiss. *Cosmopol.*, May, 6 pp. Illustrated. A popular, unscientific treatment of this interesting subject.
- Life: A Symposium. R. H. Howard, D.D., H. H. Moore, D.D., Prof. H. Lummis. *Methodist Rev.*, May-June, 18 pp. Its nature, origin, etc., etc.
- Philosophy (The Final). The Rev. Samuel Schwarm, Ph.D. *Lutheran Quar.*, April, 17 pp. "The Final Philosophy will in all probability be truly Christian."
- Phtisis, The Non-Contagiousness of. W. S. Stewart, M.D. *Lehigh Valley Med. Mag.*, April, 8 pp.
- Sleep, The Latest Theory of. *Lyceum*, Dublin, April, 1 p.
- Storm-Phenomena. Felix L. Oswald, M.D. *Chautauquan*, May, 2 pp. Their causes.

SOCIOLOGICAL.

- Booth's (General) "In Darkest England." G. Valbert. *Chautauquan*, May, 6 pp. French view of General Booth's reform scheme.
- Constantinople and the Waning Turks. Albert Shaw, Ph.D. *Chautauquan*, May, 3 pp. The future of Constantinople.
- Curse (The Nation's). The Rev. Robert Johnston. *Pres. College Jour.*, Montreal, April, 5 pp. Intemperance is the "Nation's Curse."
- "Looking Backward." Prof. Adam Shortt, Ph.D. *Presbyterian and Reformed Rev.*, April, 10 pp. Criticises Bellamy's Socialistic theories.
- Moral Training, An Experiment in. Dr. Mary V. Lee. *Pop. Sc.*, May, 6 pp.
- Nuisances, Summary Condemnation of. John B. Uhle. *Amer. Law Register*, March, 33 pp.
- Southern Problem (The). The Rev. L. M. Hagood, M.D. *Methodist Rev.*, May-June, 7 pp. Criticises Dr. Spence's Article in the Jan.-Feb. number of the *Review*.

UNCLASSIFIED.

- Cabinet (The American). Eugene Didier. *Chautauquan*, May, 5 pp. Duties of Members.
- Italy, The Financial Situation in. J. A. C. Colclough. *Month*, London, April, 12 pp. Sees in the ruinous financial condition of Italy a Divine Judgment for Italy's insults to the "Prisoner of the Vatican."
- Kennel Clubs and Kennels. W. M. Bangs. *Cosmopol.*, May, 6 pp. Illustrated. Descriptive.
- Money, How to Invest. Judge W. W. Carruth. *Chautauquan*, May, 4 pp. Advice to the embryo capitalist.
- Newfoundland. The Rev. R. Wheatley, D.D. *Methodist Rev.*, May-June, 15 pp. Deals with the Fishery Treaties, Reciprocity, and Methodism in Newfoundland.
- Onion (an), My Garden on. Katherine B. Clappole. *Pop. Sc.*, May, 4 pp. Illustrated. Describes the growth of an onion in its various phases.
- Patent Medicine, Evolution of. Lee J. Vance. *Pop. Sc.*, May, 7 pp. The origin and growth of Patent Medicine.
- Philadelphia (The New). Henry C. Walsh. *Cosmopol.*, May, 10 pp. Illustrated. Refers especially to the change in the style of architecture; with description of new buildings.
- Silver Camp (The) of Colorado. Theodore F. Van Wagenen. *Cosmopol.*, May, 11 pp. Illustrated. Description of silver mining.
- Zuni (the), Some Games of. John G. Owens. *Pop. Sc.*, May, 11 pp.

FRENCH.

BIOGRAPHICAL.

- Beaussire, Emile. E. de Pressensé. *Rev. Chrétienne*, Paris, April, 18 pp. First part of a sketch of the life and works of the late Prof. Beaussire.
- Chateaubriand, The Youth of. M. de Lescure. *Correspondant*, Paris, March 25, pp. 32. First part of a study of the subject; founded on documents hitherto unpublished.
- Maupassant (de) Guy. Henry Céard. *Lecture*, Paris, April 10, pp. 2. Brief biographical sketch of the French novelist, De Maupassant.
- Monsieur Parent. Guy de Maupassant. *Lecture*, Paris, April 10, pp. 25. First instalment of a serial story.
- Talleyrand, Portraits and Caricatures. John Grand-Carteret. *Rev. Bleue*, Paris, April 11, pp. 6. Description of portraits and caricatures of Talleyrand done during his lifetime, with reproductions of 14 of the drawings.
- Windthorst. Abbé Kannengieser. *Correspondant*, Paris, March 25, pp. 14. Eulogistic biographical sketch of Windthorst, the late defender of Roman Catholicism in the Prussian Reichstag.

RELIGIOUS.

- Christian Morality. Ernest Naville. *Rev. Chrétienne*, Paris, April, 10 pp. Argument that Christian Morality is founded upon a belief in a future state of existence. If there be no such belief, Pessimism is reasonable.

SCIENCE.

- Geography, The Movement of, in 1890. A. Dupin de Saint-André. *Rev. Chrétienne*, Paris, April, 16 pp. Account of the additions to the knowledge of geography made in 1890.
- Moral Studies. How People Become Old. Francisque Boullier. *Rev. Bleue*, Paris, April 11, pp. 4. Chatty and pleasant observations about old age.
- Science as an Educator. Adolphe Hatzfeld. *Rev. Bleue*, Paris, April 11, pp. 3. Reply to an article in the *Revue*, which maintained that science, and not letters, is the foundation of a good education, and arguing that the truth is the other way.

SOCIOLOGICAL.

- Children, Badly Brought up. Fernand Nicola. *Lecture*, Paris, April 10, pp. 6. Considerations touching the whipping of school-boys in various countries, and concluding that whipping is bad when the boy has reached the age of ten years, and scandalous when he is older.
- French State (The Fourth). Marquis de Castellene. *Nouvelle Rev.*, Paris, April, 14 pp. Description of two large establishments in France, organized on the principle of a participation in the profits by the employés, viz.: the shops of the Bon Marché at Paris, and a printing office at Tours.
- Socialism (Christian). Henri Joly. *Correspondant*, Paris, March 25, pp. 40. Second part of an argument that the Socialism advocated by fervent Roman Catholics as a return to primitive Christianity, is represented only by the heresies of this religion.

UNCLASSIFIED.

- April, The Country in. Eugene Noël. *Lecture*, Paris, April 10, pp. 3. Pleasant description of the mixed weather—now mild, now cold and stormy—and the consequent aspect of the country in April.
- Bohemia. Ten Years of. Emile Goudeau. *Lecture*, Paris, April 10, pp. 13. Third instalment of the writer's recollections of the time when he was a literary Bohemian.
- Mariage Blanc. Jules Lemaitre. *Lecture*, Paris, April 10, pp. 6. Short story.
- Moscow, The French Exposition at. *Nouvelle Rev.*, Paris, April, 12 pp. Explanation of the French Exposition which will open at Moscow on the first of May this year.
- My Uncle and My Curate. Jean de la Brète. *Lecture*, Paris, April 10, pp. 18. Fifth instalment of a serial story.
- Sebastopol, Scenes at the Siege of. Leon Tolstol. *Lecture*, Paris, April 10, pp. 11. Sixth instalment of what seems to be a fictitious account of occurrences during the siege of Sebastopol.
- Tartarin, Among the Alps. Alphonse Daudet. *Lecture*, Paris, April 10, pp. 26. Sixth instalment of a serial story relating the wonderful adventures of Tartarin.

Books of the Week.

AMERICAN.

- American Race (The): A Linguistic Classification and Ethnographic Description of the Native Tribes of North and South America. Daniel G. Brinton, M. D. N. D. C. Hodges. Cloth, \$2.00.
- Beneficent and Useful Lives. Edited and Compiled by Robert Cochrane. Ward & Drummond. Cloth, \$1.00.
- Bible (The) and Modern Discoveries. H. A. Harper. Macmillan & Co. Cloth, \$2.50.
- Darwin (Charles), His Life and Works. C. F. Holder. G. P. Putnam's Sons. Cloth, \$1.50.
- Electricity, the Science of the Nineteenth Century. A Sketch for General Readers. E. M. Caillard. Appleton. Cloth, \$1.25.
- Episcopate (the American), A Sketch-Book of. H. G. Batterson, D. D. J. B. Lippincott Co., Philadelphia. Cloth, \$1.00.
- French Invasion of Ireland in 1708: Leaves of Unwritten History That Tell of an Heroic Endeavor and a Last Opportunity to Throw Off England's Yoke. Valerian Gribaydoff. Charles P. Somerby. Cloth, \$1.50.
- Gallegher and Other Stories. Richard Harding Davis. Charles Scribner's Sons. Cloth, \$1.00.
- Heart and Lungs, the Diseases of, and Thoracic Aneurism. The Physical Diagnosis of. D. M. Cammann, M. D. G. P. Putnam's Sons. Cloth, \$1.25.
- Higginson (Francis), First Minister in the Massachusetts Bay Colony, and Author of "New England's Plantation." T. Wentworth Higginson. Dodd, Mead & Co. Cloth, 75 cents.
- Hindoo Once, Now Christian: the Early Life of Baba Padmaia. Edited by J. M. Mitchell. Fleming H. Revell Co. Cloth, 80 cents.
- Jews (the), History of, from the War with Rome to the Present Time. The Rev. H. C. Adams. Fleming H. Revell. Cloth, \$3.20.
- Labor, Thirty Years of: A History of the Organization of Workingmen since 1860. T. V. Powderly. Excelsior Pub. House, Columbus, O. Subscription. Cloth, \$2.75.
- Marie Louise and the Return from Elba. Imbert de Saint-Amand. Charles Scribner's Sons. Cloth, \$1.25.
- Mushrooms: How to Grow Them: A Treatise on Mushroom Culture for Pleasure and Profit. W. Falconer. Orange Judd Co. Cloth, \$1.50.
- Nervous System (the), Diseases of, A Treatise on. W. A. Hammond, M. D., and M. Graeme, M.D. Appleton. Cloth, \$5.00.
- Pepero, the Boy Artist: A Brief Memoir of James Jackson Jarves, by His Father. Houghton, Mifflin & Co., Boston. Cloth, \$3.00.
- Personality, The Diseases of. Th. Ribot. Prof. of Comparative and Experimental Psychology at the College De France. Authorized Translation. Open Court Pub. Co., Chicago. Cloth, 75 cents.
- Publisher (A) and His Friends: Memoir and Correspondence of the late John Murray; with an Account of the Origin and Progress of the House. S. Smiles. Charles Scribner's Sons, 2 Vols. Cloth, \$9.00.
- Sheep and the Tariff. Draper W. Lewis. University of Penna. Press., Phila. (Series of Political Economy and Public Law.) Cloth, \$2.00.
- Socialism and Unsocialism of Thomas Carlyle: A Collection of Carlyle's Social Writings; with Joseph Mazzini's Famous Essay Protesting against Carlyle's Views. Humboldt Pub. Co. Paper, 25 cents.
- Spain and Morocco. H. T. Finck. Charles Scribner's Sons. Cloth, \$1.25.
- Spain (Old New), Stories of. Thomas A. Janvier. Appleton. Cloth, \$1.00.
- Statistics, The History, Theory, and Technique of. August Meitzen. Translated into English, with an Introduction by Dr. Roland P. Falkner. Amer. Acad. of Political and Social Science, Phila. Part I. History, \$1.00; Part II. Theory and Technique, \$1.50.
- Stoics (the), Reign of. Their History, Religion, Philosophy, and Maxims of Self-Control, Self-Culture, Benevolence, and Justice. Frederic May Holland. Charles P. Somerby. Cloth, \$1.25.
- Thinkers and Workers (Great). Edited and Compiled by Robert Cochrane. Ward & Drummond. Cloth, \$1.00.
- Travel and Art Study in Europe, The Index Guide to. L. C. Loomis. Charles Scribner's Sons. Leather, \$3.00.
- Virginia (South-west) and Shenandoah Valley. T. Bruce. J. L. Hill, Pub. Co., Richmond. Cloth, \$1.50.
- Washington (George), The Writings of. Including His Diary and Correspondence. Edited by Worthington C. Ford. G. P. Putnam's Sons. Cloth, \$5.00.

Current Events.

Thursday, April 16.

The President is tendered receptions at Birmingham, Ala., and other places en route. Secretary Blaine goes to Virginia Beach. In the New York Legislature, the Senate passes the Brooklyn Bridge Bill making the promenade free. The Assembly passes the Senate Bill providing for an East River Bridge Commission, and the Birkett-Sullivan Bridge Bill. The Winner Investment Company of Kansas City (named for its President, a phenomenally successful young financier) assigns. In New York City, the Rev. James McMahon, of St. Andrew's Roman Catholic Church, gives \$500,000 worth of real estate to the Catholic University at Washington. Governor Hill nominates Judge George L. Ingraham to fill the vacancy on the Supreme Bench caused by the death of Judge Brady. Secretary of the Treasury Foster is entertained by friends. Trinity College Alumni celebrate their annual dinner at Delmonico's.

Returns from 74 of the 91 districts of Geestemunde give Prince Bismarck 6,050 votes, against 3,602 for his Socialist opponent. Premier Rudini expresses to the House of Deputies his belief that no political difficulties will result from the New Orleans affair. Reports are received of a defeat by British troops of Manipuris, who lose fifty men. Balfour, Parnell, and Morley participate in a debate on the Irish Land Bill in the House of Commons.

Friday, April 17.

The President crosses the Mississippi River, en route for Galveston. The official canvass in Chicago gives Washburne (Rep.), for Mayor, a plurality of 369. In the New York Senate, the Canal Investigation Resolution is made a special order for Monday night. In the Western Commercial Congress at Kansas City, two reports are presented from the Committee on Resolutions; after a heated and acrimonious debate, the majority report, favoring unlimited coinage of silver and a tariff exclusively for revenue, are adopted, and the Chairman of the Committee withdraws from the Congress. It is stated that "Joe" Macheca, who was one of the Italians lynched at New Orleans, was the accredited Consul at that port of the Bolivian Republic.

A second ballot is necessary to determine the election of a member of the Reichstag for Geestemunde; Prince Bismarck has a large plurality, but not a majority of votes cast. A riot occurs at Benares, India, growing out of the tearing down of a temple in the Holy City. The Portuguese Cabinet difficulty is settled; but one minister resigning. Ninety persons are reported drowned in the wreck of the British ship *St. Cathar's*, off the Caroline Islands.

Saturday, April 18.

The President is welcomed at Houston and Galveston. In the Connellsville coke region, strikers attack deputy sheriffs at one of the Frick Company's plants; shots were exchanged, and one deputy was seriously wounded. At Kipton Station, Ohio, on the Lake Shore road, the east-bound fast mail collides with the Toledo Express; both engines, three mail cars, and one baggage car are completely wrecked; eight persons killed. Major-General Hamilton, a classmate of General Grant at West Point, dies at Milwaukee. In Chicago, the wheat market is greatly excited, and the May option sells at \$1.15 per bushel. On the steamship *Eider*, lying at Hoboken, Mrs. Catharine Barth is fatally shot by Philip Ohnacker, who also kills himself; the woman had deserted her husband to live with Ohnacker.

In India, British troops rout a large body of Meranzais, after a stubborn fight. Prince Bismarck consents to stand for a second ballot in Geestemunde, and will also stand for the Lehe district. Much damage is caused by inundation in the Chaudiere Valley, Quebec.

Sunday, April 19.

The President passes the day quietly at Galveston. It is announced that an agreement has been reached between Secretary Blaine and the Belgian Minister, by which the Congo Treaty will be saved. Strikers in the coke regions hold mass-meetings. Rear Admiral Alfred Taylor, U. S. N., dies in Washington. At Baltimore, the "Old Sixth" Massachusetts Volunteers are handsomely entertained. About 800 immigrants by *La Bourgogne* are quarantined at Staten Island, on account of a case of malignant typhus fever. In an evening sermon at the Berkeley Lyceum, New York City, Father Ignatius attacks the Rev. Dr. Heber Newton.

Lieutenant Wyse makes a report to the liquidator of the Panama Canal Company at Paris, in which he says that the canal can be completed in five years, at a cost of \$120,000,000. In a speech in County Mayo, Ireland, Parnell denounces McCarthy's opposition to the Land Bill.

Monday, April 20.

The President is welcomed at San Antonio, Texas. Rioting continues in the Connellsville coke regions. The New York Senate is at a deadlock on account of the Canal Investigation Resolution. Dr. James K. Thatcher, in charge of the department of clinical medicine at Yale College, and noted for original investigations in comparative anatomy, dies at New Haven. In New York City: The 9th Regiment New York Volunteers pleasantly entertain the survivors of the 3d Georgia Regiment. Mrs. Nellie Grant Sartoris arrives with her three children by the steamship *Aurania*.

A Madrid dispatch makes public an outline of the reciprocity treaty negotiated with Spain by General J. W. Foster on behalf of the United States, and materially affecting trade with Cuba and Porto Rico. General Foster and J. G. Blaine, Jr., arrive in London, and will sail on Wednesday, via steamship *Teutonic*, for New York. Dispatches from South Africa state that the Portuguese fired upon the British steamer *Agnes*, conveying Colonel Willoughby's expedition up the Pungwe River, and hauled down the British flag she carried, hoisting the Portuguese flag in its stead. Ex-Speaker Reed is at Rome.

Tuesday, April 21.

The Presidential party arrive at El Paso, Texas. In the New York Legislature, the Senate deadlock continues; the State Road Bill is defeated in the Assembly. General B. F. Butler is forcibly ejected from the United States Court in Boston, by order of Judge Carpenter. The Republican League of the United States meets at Cincinnati. Commander Reiter, formerly of the *Ranger*, and who was publicly reprimanded by Secretary Tracy for his attitude in connection with Barrundia affair, is put in command of the *Thetis*. A sale of Washington relics takes place in Philadelphia. In New York City, the mortality record is the highest in nearly twenty years. It is claimed that a plan has been devised by which the pool-rooms can be reopened for business on a commission basis.

Dispatches state that the natives of Portuguese Guinea have revolted and hoisted the French flag; they have completely routed the Portuguese in two battles. It is announced that Lord Salisbury has directed the British Minister at Lisbon to demand an immediate explanation of the seizure of British vessels on the Pungwe River. The British again defeat the Manipuris with heavy loss to the latter. Part of the 3d Battalion Grenadier Guards quartered in London, refuse to turn out for parade. At the annual meeting of the Primrose League, Lord Salisbury speaks on the Irish question.

Wednesday, April 22.

The Presidential party is welcomed at the border by the Governor of California. James S. Clarkson is chosen President of the Republican National League. There is more fighting in the coke regions; a Hungarian woman killed. The deadlock in the New York Senate continues. Ex-Senator Benjamin Buckley dies in Paterson, N. J.

Baron Fava arrives in Rome, and confers with Premier Rudini. There are rumors of approaching revolution in Portugal. In a division of Oxfordshire bye-election, the Gladstone candidate is defeated by the Liberal-Unionist. News is received of the mutilation, by the King of Gambia, Africa, of a British envoy sent to warn him against depredating upon English colonists. The Prince Edward Island Ministry resigns.

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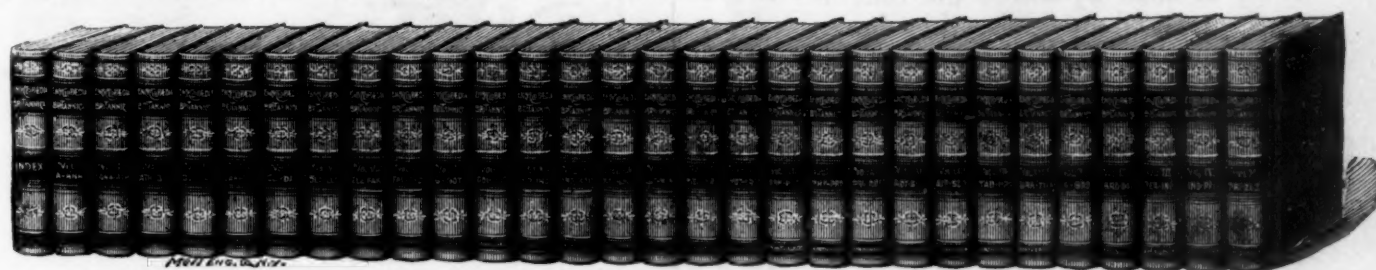
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